THE SCIENCE OF SOCIAL ORGANISATION

THE SCIENCE OF SOCIAL ORGANISATION

OR

THE LAWS OF MANU

IN THE

LIGHT OF THEOSOPHY

BY

BHAGAVĀN ḌĀS, M. A.

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INTRODUCTION

It is with very great pleasure that I introduce this book, for I believe that it deserves the thoughtful attention of the Indian and English public, and contains ideas and suggestions of the greatest value for all who are interested in the vexed questions of the day. Society, at the present time, is at a deadlock, unable to go forward into the future without finding solutions for the problems of our time, and yet impelled forward by the imperious law of evolution, which demands progress or sentences to death. It stands at the edge of a precipice, and sees no way to safety. Over the edge it must go—as previous civilisations have gone, carrying their treasures of refinement and culture with them—unless it can find some Ark of safety to carry it from the old to the new.

Such an Ark may be found in the Wisdom of our great Progenitor Manu, the Father of the whole Āryan Race. His *precepts* cannot be followed blindly in an age so far removed from that in which He spoke; but His *ideas* contain all the needed solutions, and to apply the essential ideas

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to modern conditions is the work which needs to be done and which will receive His blessing in the doing. The present volume is an attempt to suggest a few adaptations by one who is full of reverence for the ancient Ideals of his people, and who believes that these are living powers, not dead shells, full of reforming and reshaping strength.

The book has far outgrown the original lectures, but has in it, I think, nothing superfluous or irrelevant. For the sake of the learned, both Asiatic and European, the authorities have been quoted in their original Samskṛṭ; for the sake of the unlearned, these quotations have all been thrown into foot-notes, so that the English may run smoothly and unbrokenly. Technical terms have been translated, but the originals have been added within brackets.

One explanatory statement should be made as to the method of conveying to the modern reader the thought of the ancient writer. The European Orientalist, with admirable scrupulosity and tireless patience, works away laboriously with dictionary and grammar to give an "accurate and scholarly translation" of the foreign language which he is striving to interpret. What else can he do? But the result, as compared with the original, is like the dead pressed 'specimen' of the botanist beside the breathing living flower of the garden. Even I, with my poor knowledge of

Samskṛṭ, know the joy of contacting the pulsing virile Scriptures in their own tongue, and the inexpressible dulness and dreariness of their scholarly renderings into English. But our lecturer is a Hinḍū, who from childhood upwards has lived in the atmosphere of the elder days; he heard the old stories before he could read, sung by grandmother, aunt, and paṇḍiṭ; when he is tired now, he finds his recreation in chanting over the well-loved stanzas of an Ancient (Purāṇa), crooning them softly as a lullaby to a wearied mind; to him the 'well-constructed language' (Samskṛṭ) is the mother-tongue, not a foreign language; he knows its shades of meaning, its wide connotations, its traditional glosses clustering round words and sentences, its content as drawn out by great commentators. Hence when he wishes to share its treasures with those whose birthright they are not, he pours out these meanings in their richness of content, gives them as they speak to the heart of the Hinḍū, not to the brain of the European. His close and accurate knowledge of Samskṛṭ would make it child's play for him to give "an accurate and scholarly translation" of every quotation; he has preferred to give the living flowers rather the dried specimens. Orientalists, in the pride of their mastery of a 'dead' language, will very likely scoff at the rendering of one to whom it

is a living and familiar tongue, who has not mastered Samskṛṭ as a man but has lived in it from an infant. For these, the originals are given. But for those who want to touch the throbbing body—rather than learn the names of the bones of the skeleton—of India's Ancient Wisdom, for those these free and full renderings are given. And I believe that they will be welcomed and enjoyed.

ANNIE BESANT

O Pure of Soul! The angels raise their song,
And Truth's light blazeth over East and West!
Alas! the heedless world lies fast asleep,
And the Dawn's glory wasteth in the skies!
O Pure of Soul! do *Ye* awake, arise,
And open wide the windows of your hearts,
And fill them with the shining of Day's Star,
And with the heavenly music of that song,
So, when the laggards wake, they may not lack
Some message from Ye for the next morn's hope,
Some sign and tcken that their kith have seen
And stood before the Glory face to face,
And that they also may if they but will.
Be this your Sun-dawn work, Ye Pure of Soul!

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FOREWORD

Somewhere in the published writings of H. P. Blavatsky it is said that all earnest Theosophists should be advised to study Manu. I had therefore been looking from time to time into the scripture which goes by the name of *Manu-Smṛṭi* or *Manu-Samhiṭā*. Coming to know of this, our beloved President desired me to lay before our brothers and sisters, on the present occasion, in a brief form, in modern ways of thinking and of speaking, as far as possible, the ideas I might have gathered from the reading of that ancient ordinance. I should say at the outset, that the study—indeed it should be called only reading—has been very cursory, and the student has been lacking in almost every needed qualification. But if faith abundant be a qualification, then that has not been lacking. I have read, not in the spirit of the critical and learned scholar and antiquarian, superior to his subject, but with the reverence of the humble learner who wishes to understand, for practical instruction and for guidance, so far as may be, in present day life, ever mindful of his own inability, and ever holding his judgment in suspense where he cannot understand.

"Read the things of the flesh with the eyes of the spirit, not the things of the spirit with the eyes of the flesh"—said a Master. To interpret the words of

Manu, as of all the real scriptures of all the nations, mere grammar and dictionary, however laboriously used, are not enough—unless perhaps they be Samskṛṭ grammar and dictionary. But Samskṛṭ Shabḍa-Shāsṭra is not *mere* grammar and dictionary, but the whole Science of Language, which is inseparable from the Science of Thought and of Exegesis, Nyāya and Mīmāmsā.

This is said, to obviate hasty objections that the renderings of the Samskṛṭ texts, in the following lectures, put new ideas into the old words. In the matter of all subjective knowledge, there are not new ideas enough, yet, to exhaust the richness of content of the old words of the 'well-constructed' and 'consecrated' language. Those who have done the work of translation with open mind, and with, what is even more needed, open heart—as ready, at least, to see the good points of the work under translation as the weak ones—they know that the many shades of meaning, which have become attached by varied and long continued associations to the important words of any language, cannot be adequately rendered by single words from another language. Every race, inspired by its own distinctive 'ruling passion' constructs its own language, as all its other appliances of life, in order to suit the particular aspect of divine manifestation which it represents. Therefore *exact* equivalents in any two languages are very difficult to find. Hence, the frequent need to express the many shades of

meaning of an older and a fuller word by many words of a newer language, not yet so full in subjective knowledge. Those who are best circumstanced to live in, and to live themselves into, the modern as well as the ancient types and phases of civilisation, may be most safely trusted to interpret truly the latter to the former.

With this brief foreword I proceed to my duty.

LECTURE I

The Foundation of Manu's Code of Life

स ब्रह्मविद्यां सर्वविद्या प्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ।
Muṇḍaka Upaniṣhaṭ, I. i. 1.

ध्यानिकं सर्वमेवैतत् यदेतदभिशब्दितम् ।
न ह्यनध्यात्मवित् कश्चित्क्रियाफलमुपाश्नुते ॥ *Manu*, vi. 82.

Brahmâ declared unto His eldest son, Aṭharva, the Science of Brahman, which verily is the foundation of all other sciences.

All this whatsoever, that is designated by the word 'This,' all this is made of the substance of and is held together by thought and thought alone. He who knoweth not the subjective science, the Science of the Self, he can make no action truly fruitful.

The forest-chants of that part of the *Ṛg-veḍa* which is known as the *Aiṭareya Âraṇyaka*, sing how minerals exist, plants feel, and animals know, but know not that they exist and feel and know; while man exists, feels, knows, and also knows that he exists, feels, knows. Because of this appearance of

self-consciousness in him for the first time in the course of evolution of our world-system, is it possible for him to know the Greater Self and understand the method and the reason of the World-process. Because of this and this alone, is he truly the man, the thinker, son of Manu, the all-thinker. The others cannot think thus comprehensively, with this self-reference of all that is before and after, distinguishing between the Self and what is not the Self, and so grasping the whole essence of the World-process. In them all the manifestation of the Self is but partial, though in ever-increasing degree: first of only the existence (s a ṭ) aspect of the Supreme, then of that and bliss (ā n a n ḍ a), then of these and a little of consciousness (c h i ṭ). In man the manifestation finds comparative completeness, and he therefore fulfils the purpose and is the turning-point of the world-system. At the stage of man alone the separated self, termed the j ī v a, becomes capable of salvation, in the words of Christian seers; of beatitude, in the language of the mystics; of n i r v ā ṇ a and the extinction of the sense of separate individuality, for the followers of the Buḍḍha; of m o k ṣ h a and freedom from the bonds of doubt and error and matter, for the student of Veḍānṭa; of k a i v a l y a m, realisation of oneness, the Unity of the Universal and the only Consciousness, in the phrase of the Yoga. In man, that principle which is variously called the mind (m a n a s), the means and instrument of think-

ing, or the inner organ (a n ṭ a h k a r a ṇ a), or the conscious individual atom (c h i ṭ ṭ a-a ṇ u), attains that degree of development whereby it can become the bridge between the finite and the infinite, between the endless past and future on the one hand and the eternal present on the other; whereby it can become the means of a conscious individual immortality, such as is referred to in the verse of the *Vāyu Purāṇa*, which tells us that consciousness extending over the whole of any given world-system and cycle, lasting and persisting unbroken from the birth to the re-absorption of that system in the primal cosmic elements—that this is known technically as immortality of the individual consciousness.[1]

This potentiality of the human stage of evolution is the element of truth in the otherwise boastful belief that man is the crown of creation, whom all things else therein subserve. Because of this potentiality of salvation (m o k ṣ h a) and all that it signifies, even the lower nature-spirits (ḍ e v a s) crave instinctively for birth amongst the sons of Manu, and all the denizens of all the lower kingdoms strive incessantly in their sub-conscious being to reach his high estate. In no other way can they attain to that self-consciousness whereby and wherein alone Emancipation from the bonds of matter may be won, the long and weary exile cease, and the joyous homeward return begin towards that Self of Bliss,

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[1] आभूतसंप्लवं स्थानममृतत्वं हि भाष्यते ।

whence all this show of pain and toil has issued, in order that the glory of that bliss may shine the brighter for the contrast.

The Science of this ever-living Self, Self-consciousness, deep-seated in the heart of every living being, is that Science of the Self (Aḍhyāṭma-Viḍyā) of which Kṛshṇa said:

> I am the beginning, the middle and the end of all manifestation; of all the ways of mutual converse amongst men, I am that guiding clue, which ever seeks and ever points to the One Truth; of all the sciences, I am the Science of the Self.[1]

The other sciences and arts and learnings all exist, and also feel and partly know the objects that they deal with. But they do not know themselves. And, knowing not themselves, they do not know the relationships existing betwixt themselves of each one to the others, and betwixt the various objects that they deal with respectively. And, thus, they do not know even their special objects wholly. Because all sciences and arts and crafts exist but for the sake of the Self, for the use and service of life, therefore the Science of the Self alone, knowing itself, knows also all the others in their very essence, and can set to each its due proportion to the rest, and so make all harmoni-

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[1] सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥
Bhagavaḍ-Gīṭā, x. 32.

ous and fruitful. It is now being recognised, even quite generally, that the roots of all the most concretely physical sciences are lost in metaphysic, and to be found only by diligent searching there. The force of the physicist, the atom of the chemist, the vital functioning of the physiologist, the tendencies to multiplication and spontaneous variation and natural selection of the evolutionist, even the impossible point and line of the mathematician, are all meaningless until translated into terms of the Science of the Self. Hence is this Science verily the King of Sciences, to which all others minister and owe allegiance, and which protects and nourishes all others lovingly, justly and righteously:

> It is the royal science, the royal secret, sacred surpassingly. It supplies the only sanction and support to righteousness, and its benefits thus may be seen even with the eyes of flesh as bringing peace and permanence of happiness to men.[1]

Because it is the King of Sciences, therefore it is the holy Science that all true Kings should know, and all men ruling over other men should learn assiduously, if they would govern well and win the love of men and gods here and hereafter, and happiness on earth and in high heaven. Manu says:

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[1] राजविद्या राजगुह्यम् पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥
Bhagavad Gītā, ix. 2.

> Only he who knows the science of the true and all-embracing knowledge, only he deserves to be the leader of armies, the wielder of the Rod of Justice, the King of men, the Suzerain and Overlord of Kings.[1]

The Manu of the Human Race is the great prototype of all such patriarchal Kings. Thinking (m a n a n a m), looking before and after, joining cause and effect deliberately in memory and expectation—the pre-eminent and specific character of man—is perfectly embodied in the Manu's mind, omniscient of whole past ages (k a l p a s), world cycles of activity and sleep, that only serve as ever-repeated, ever-passing illustrations of the truths and principles of the Science of the Self.

Because He has this vast experience, extending breaklessly over whole æons, of all possible situations in all possible kinds of life, in lowest and in highest kingdoms; and because His omniscience of infinite details is pervaded by the principles of Self-knowledge, therefore is He fit to guide new hosts of selves (j ī v a s), in new cycles, from their birth in the atoms of those primal substances and times, ever so long ago, of which at present we can call up but the faintest memories or conceptions, up to their remergence in the Common Self, at the n i r v ā ṇ a of the system; therefore is He fit to make laws for guiding them from age

[1] सेनापत्यं च राज्यं च दण्डनेतृत्वमेव च ।
सर्वलोकाधिपत्यं च वेदशास्त्रविदर्हति ॥
Manu, xii. 100

to age, laws varying in details with the variations of the circumstances of life. And in this work of guiding human evolution and making laws for it, the Manu is helped by Sages (Ṛ ṣ h i s), who also have remained over with Him from previous ages (k a l p a s), and therefore are called s h i ṣ h t a s, literally remains, remnants or residua. The *Maṭsya Purāṇa* says (chapter 145):

> The verb-root s h i ṣ h means to remain behind, to be distinguished from others (and the root s h â s means to instruct and be instructed), and all these senses are included in the word s h i ṣ h t a. The knowers and doers of ḍ h a r m a,[1] well-instructed and distinguished beyond others, who remained behind at the end of previous ages (m a n v a n ṭ a r a s)[2] and now stay on throughout this world-cycle in order to maintain unbroken the chain of worlds and kingdoms and races, and to preserve the ancient ḍ h a r m a from falling into decay and ruin, by constantly instructing the new j ī v a s in their duties—these are the Manu and the seven Ṛ ṣ h i s. Out of His memory of the past age our Manu declared the ḍ h a r m a s suited for the present cycle, and therefore is that ḍ h a r m a known as remembered (S m ṛ ṭ i or

[1] A well nigh untranslatable word, including religion, rites, piety, specific property, function, etc., but, above all, the Duty incumbent on a man at the stage of evolution he has reached and in the situation he may be in.

[2] 'Rounds' in Theosophical parlance.

Smārṭa). And because it is observed and practised by those that remained behind, and will be established again and again in succeeding cycles, after the expiration of this, and has been taught by the Elders and their Elders always (with the needed modifications from time to time), therefore is it known as Shishṭāchāra, *i.e.*, the conduct, precept and example, of the well-instructed remnant of high teachers worthy of all reverence.[1]

The *Mārkaṇḍeya Purāṇa*[2] tells the story of the next or eighth Manu, Sāvarṇi by name, who began His preparation for His future work so long ago as the second Round (named in the Purāṇas as the Svārochiṣha Manvanṭara), when He was born as the Kṣhaṭṭriya King Suraṭha, and had for companion in his austerity the Vaiṣhya Samāḍhi, both receiving instruction from the Sage Meḍhas.

None indeed who does not possess this comprehensive wisdom is fit to rule in the fullest sense of that high word. But, even on a smaller scale, he who does not know the essentials, the broad outlines and general

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[1] शिषेर्धातोश्च निष्ठान्ताच्छिष्टशब्दं प्रचक्षते ।
मन्वंतरेषु ये शिष्टा इह तिष्ठन्तिधार्मिकाः ॥
मनुः सप्तर्षयश्चैव लोकसन्तानकारिणः ।
तिष्ठन्तीह च धर्मार्थं ताञ्छिष्टान् सम्प्रचक्षते ॥
मन्वंतरस्यातीतस्य स्मृत्वा तान् मनुरब्रवीत् ।
तस्मात्स्मार्त्तः स्मृतो धर्मः शिष्टाचारः स उच्यते ॥
शिष्टैराचर्यंत यस्मात् पुनश्चैवं युगक्षये ।
पूर्वैः पूर्वैर्मतत्वाच्च शिष्टाचारः स शाश्वतः ॥

[2] In the Chapters which form the *Ḍurgā-sapṭa-shaṭi*.

principles of the Science of the Self, Theosophy proper; who does not know the source, the means, the ends of life; has not studied the workings of the mind, nor learnt how to create good-will in his own heart and in the hearts of others round him; does not know, in brief, what are the origin and what the purpose and what the way of ruling his own life—how shall he fitly rule the lives of others, be it in a household, or be it in a kingdom? How can he be of real and undoubted help and service to his fellow-men? How will he enable them to bring together means and end? By what ways may he lead them on to the great goal?—not knowing what the end and goal is, and unaware of any ways but those revealed to him by the chance of the physical senses, themselves the products of causes to him wholly unknown.

Of the rule of such, in the smaller household of the family and the larger household of the nation, was the Upaniṣhaṭ verse spoken by the Seer in sadness and in sorrow:

> Sunk in the very depths of ignorance and error, wise in their own conceit, great in their own imagination, they go on, the unhappy ones, stumbling at every step upon the path, blind leaders of the blind.[1]

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[1] अविद्यायामन्तरे वर्त्तमानाः स्वयंधीराः पण्डितम्मन्यमानाः ।
जंघन्यमानाः परियन्ति मूढाः अन्धेनैव नीयमाना यथान्धाः ॥

Muṇḍaka, I. ii. 8.

And such verily is the condition of mankind at large to-day. Sovereign and subject, statesman and private man, scientist and priest, aristocrat and bureaucrat and democrat, capitalist and laborer, rich and poor, conservative and liberal, loyalist, socialist and anarchist—all having, as a rule, no knowledge and no thought of the 'why' of life and but a very partial one of the 'how'; busying themselves more or less frenziedly with the immediate gain to the senses; thinking only of staving off the trouble of the moment; condemning, as beyond the pale of practical politics, all attempts to formulate and teach and reach ideals in the administration of affairs, even when acknowledging, in argument, that conduct is instinctively governed by the ideal, the practice by the theory—how shall such guide the human race to happiness?

The Manu and His assistants and subordinates are not so near-sighted. They look very far, before and after. Their practical politics are always dominated and governed by high ideals, by a complete theory of life, its origin, its end, its purpose. To their view, all activity not organically and consistently related to the well-ascertained and clearly-defined objects of life is not practical but supremely unpractical.

In order, therefore, to understand and appreciate, at their true value, the rules that they have laid down for the guiding of human affairs, it is indispensable that the view of the World-process, on which the rules are

based, should be clearly understood. Whether we agree in it and accept it, or not, is another matter. But to understand the practice we must understand the theory, we must put ourselves at the point of view of those who framed and followed the practice.

Many modern students, especially of the West, say that the ancient East is unintelligible to them; that they cannot understand the Hindū's introduction of what they call 'religion' into the most commonplace affairs of life; his constant reference to heaven and to liberation, even in the text-books of grammar and mathematics. They fail to understand Hindū life, because they look only at the surface; and because, they, in their own life, occupy a standpoint and follow an ideal very different from that of those who profess to be guided by the Institutes of the Manu. It is a common statement in the ancient books, that the child cannot understand and sympathise with the romances and the sentiments, the elations and the depressions, of the young man. No more can the young man, with his restless ambitions and outrushing energies and ever-renewed hopes and enthusiasms, understand the graver demeanor, and the sobering cares and anxieties of the middle-aged, who have to bear the burdens of the family and the manifold pressure of the social organisation in which they live. No more, again, can the middle-aged, engaged in the strenuous struggles of life, wholly understand the peace and quietness of the aged, and their retirement from the

competitive struggle. But the older can generally understand the younger, by means of memory. Now, as the difference is between two individuals at two different stages of life, such is the difference between two peoples and two forms of civilisation, occupying different stages of evolution. An older race, even though feebler, can generally understand the younger and more vigorous, though the latter does not understand the former. There are few complaints that the East cannot understand the West; many that the West cannot understand the East. There is no difficulty for the old man in understanding that the younger one should be energetic, pushful, eager to make his way in the world and secure its good things for his own use. He has himself passed through that experience, and retains the memory of it, unless indeed he has become too far removed in age. But it is difficult for the young man, every fibre of whose organism is impelling him towards pursuit of the outer world's experiences, to understand what quiet reflexion over these or voluntary abandonment of them can be, and how it is possible.

He who has not passed through the physical crisis of dispassion (vairāgya) can never understand and sympathise with the mood and conduct of one who has. This is the essential difference between the psychology of the East and of the West, modern and ancient, young and old.[1]

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[1] Pūrva and Pashchima; pūrva means both

Manu's scheme of life contains provision for both the younger and the older; those who have passed through dispassion and been born a second time thereby, and those who have not.[1] Modern schemes make provision only for one, and failing, therefore, to meet all requirements, need continual revision. The whole course of nature ordains that the older, who know more, shall make provision for the bringing up of the younger, who know less. Where, for any special cause, this ordinance of nature is violated, catastrophe must result before very long. And there is much reason to fear that modern systems of administering human society will prove a commentary on and a justification of Manu's ideas—*but by contrast.* They are the product of minds which are confined as yet to the Path of Pursuit (the P r a v ṛ ṭ ṭ i-m ā r g a), and know little or nothing of, and care less for, the other half of life, the Path of Renunciation (the N i v ṛ ṭ ṭ i-m ā r g a); without knowledge of which, the fundamental facts of the universe, the foundations of all existence, remain unknown. As the *Bhagavaḍ-Gīṭā* says (xvi. 7):

> The men who are still on the Path of Pursuit, pursuit of the pleasures of the senses, they know not the difference between that Path and

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east and earlier or older, and pashchima, west and later or younger. The general plan of history seems for civilisation to travel from the East towards the West, round and round, with the sun.

[1] See on this Prof. James' interesting chapter on the "twice-born," in his *Varieties of Religious Experience.*

the Path of Renunciation, renunciation of the things of physical sense and striving after the superphysical and spiritual life. And because they know not these two in their contradistinction, the two which make up the whole of life, therefore the whole of the Truth abides not with them, nor real inner purity from selfish desire, nor the conduct of reason-governed self-sacrifice.[1]

Such is all the supposed, and much spoken of, and much exaggerated, difference between ancient and modern, East and West. There is indeed no other deeper-seated, inherent, insuperable and ineradicable difference. They are both Spirit of the same Spirit and flesh of the same flesh—all most truly Manu's children. The ancient has been modern in its day. The modern will be ancient in its time. Indeed, it, in the sense of the fifth sub-race, is fast aging now, maturing psychically and passing through experience at a more rapid rate than the ancient, in the sense of the Indian first sub-race, seems to have done. And all attempts at interpretation of the ancient to the modern, in the passing on to the younger and more powerful generation of whatever special knowledge the older and now feebler generation may have gathered, in order that the younger may mount to a higher height of experience—all such attempts are but parts of the

[1] प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥

natural ways and means of the younger's maturation.

It should be remembered that, strictly speaking, what we call the ancient should be called only the remnants of the ancient, for the bulk of it, so far as the actual living population is concerned, is in reality very modern and young. For it is made up of younger souls, and is roughly classed with the ancient only because upgrown on the soil of the ancient, where the 'forms' of the older type of civilisation still persist; where also are older souls, here and there, to keep the old ideals alive till the truly modern of both East and West shall take them up, to carry them to a fuller realisation in the future. So, on the other hand, many older and more advanced souls are being born now in the bodies of the newer race, to provide the necessary leaven of the older knowledge for them and direct their attention towards superphysical sciences. As cells and tissues, embodying germs of nascent faculties are in the individual, so are individuals and families, embodying special knowledge and ideals, in the body of the nation. The bringing together of eastern and western nations in bonds of political, economical and educational interdependence is an act of Providence also tending towards the same end. If we seek for a reason why younger and less advanced souls (jīvas) should be born into the weakening physical moulds left by the more advanced, we may find that this is only in accordance with the laws of economy of force, which run through and counter-

balance the lavish extravagance in details of ever-paradoxical nature, the Everlasting Duality (Ḍvanḍvam). Aging grand-father and budding infant fit in with each other appropriately; the knee of the former is the natural play-ground of the latter; his perfected wisdom (s a ṭ ṭ v a) of soul and decaying activity (r a j a s) and growing inertia (ṭ a m a s) of body help on to their natural development the imperfect wisdom of the soul and growing activity and lessening inertia of the body of the child.

What then is this Theory of Life which is the foundation of Manu's Laws, one portion of which, suited for one epoch, has come down to us, with modifications made, from time to time, by various Sages and minor Manus, in order to suit the needs of sub-cycles within the larger epoch? With regard to these modifications and explanations, we have to remember that in trying to present to our minds the outlines of Manu's views intelligibly, it is not possible to confine ourselves to the words of the work known as the *Manu-Samhiṭā* or *Manu-Smṛṭi*. In order to understand that work, cognate literature in the shape of the 'histories of world-evolution' (Iṭihāsas and Purāṇas), and especially those parts of them which describe past Indian life as governed by the laws of Manu, is indispensable. *Manu-Samhiṭā* is said to be the quintessence of the Veḍas; the study of it is compulsory on the twice-born on pain of losing status; and like the Veḍas, it should be interpreted with the help of the 'histories'

> Whatever hath been declared by Manu to be the duty of any one, that is declared in entirety and detail, in the Veḍa; for Manu knoweth all. And the Veḍa should be expanded and expounded with the help of the Purāṇas and the Iṭihāsas. For indeed the Veḍa feareth him whose knowledge is not very wide, who has not heard much: "Such a one will defraud me of my true value and significance," so thinketh the Veḍa of the narrow-minded and the ill-instructed.[1]

This method, it is true, does not recommend itself to the modern oriental scholar. He expresses his opinion of it in the single word 'uncritical'. To him the date of the work; the exact and particular name of the author; the details of his biography; the various readings of a particular piece of text although the sense of all be the same; and such other matters are of exceeding importance. And from a certain standpoint he is perfectly right. Where the subject-matter of the work is, not general laws and principles and also facts more or less certain, but the changing and passing products of such laws and principles, there the personality of the author and the conditions under which his work was written become useful objects of study, as also helping to illustrate the same general laws and principles, or at least as

[1] यः कश्चित्कस्यचिद्धर्मो मनुना परिकीर्तितः ।
स सर्वोऽभिहितो वेदे सर्वज्ञानमयो हि सः ॥ *Manu*, ii. 7.
इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् ।
बिभेत्यल्पश्रुताद्वेदो मामयं प्रतरिष्यति ॥

affording interesting pastime. But otherwise, they are not useful to study. Even in modern days, people do not spend very much time and energy on finding out particulars about the discoverers of geometry or arithmetic or algebra, or about the editors of successive text-books of these. The discoverers of real indubitable truths are generally only re-discoverers. Therefore no particular interest attaches to their personalities, except as part of general history. The inventors of passing things are far more 'interesting,' naturally, and great discussions arise as to how much 'credit' should or should not be given to them. Truth is common property and cannot be copyrighted. Individual peculiarities—not to call them aberrations—are special property, and therefore fit for copyrighting. The Scriptures of all the nations are nameless. Such other works as, by their surpassing excellence, approach the Scriptures in helpful instructiveness, are nearly nameless, too—the great epics of many nations, for instance. By their perfect descriptions of human nature, true in all times, they have risen above the level of passing lists of passing facts, and have become text-books of the science of psychology, sociology and history in one.

Manu, in reference to the *Samhiṭā* known by the name, is thus but a representative name, representative of the Great Being who is the real, primal Progenitor and Chief of the human race and also of minor Manus and Ṛṣhis and the subordinate hierarchs who

help in the work of carrying out His scheme, and who put forth the minor laws which are all already contained potentially in the great law. And therefore the free use of the Iṭihāsas and Purāṇas and other traditions is helpful in understanding the general scheme. This is so, to the older temperament of the mind which sees not separateness (abheḍa-buḍḍhi); which tends physically as well as mentally to long-sightedness and sufferance and compromise; which likes better to attend to the common elements in the various views of truth; which is inclined to look at thoughts behind and through the words, even at the risk of being somewhat slovenly in the use of language; which believes that the World-process manifests from within without, and that forms develop out of the life and not in the reverse way; which looks at history as the result of philosophy, as the working out of an ideal plan, and not at philosophy as the bye-product of basketfuls of casual events called history; which believes that ideas and ideals, discoveries of science and unfoldings of knowledge, are all themselves the result of a great world-plan of human evolution, and make epochs and not the reverse. To the other, the younger temperament, of the mind which sees separateness (bheḍa-buḍḍhi), with eyes keen for the sharp edges of all outlines, and impatient of all compromise; which delights to emphasise differences; which revels in drawing distinctions; dwells lovingly and lingeringly on the apparent inconsistencies of others; thinks that life

develops out of form and functions out of organs, instead of the opposite; which declares that history is made by chance trifles, by the accidental speakings, doings, intriguings of men and women often hidden in the background; which is not willing to see that such speakings and doings are themselves the results of wide-reaching causes and can occur and be of effect only in the setting of the general plan; which attaches more importance to minute details than to general principles, and to physical facts than to psychical—to such a temperament, this method of 'uncritical' study does not recommend itself. Perfection lies, of course, in the combination of both principles and details, of the two extremes in the golden mean. But such perfectly balanced combination is seldom found; perhaps is precluded by the very condition of all manifestation, *viz.*, inequilibrium, the successive exaggeration of each part over the others, that in their totality make up the whole.

Hence the one view predominates at one time and place, and the other at another. To the temperament of the first, or Indian, sub-race, the view which looks more to principles than to details has, on the whole, been more attractive. And therefore the different Purāṇas and Smṛtis are accepted without much critical enquiry, somewhat in the same fashion as successive editions of a work on mathematics may be, to-day, in the West; and whatever additions and alterations appear from time to time, in work after

work, are taken as but developments of potentialities already contained in the fundamental rules and outlines.[1]

It is extraordinary how the successive generations of the Indian people have, by a sort of hereditary instinct, implanted by the guiding Hierarchy in them for the special purpose of preserving the old tradition for the later use of all mankind, clung on to their reverence for these Vedas and Purāṇas, despite the most adverse circumstances. No longer able to understand them in the later days of degeneration; unable to defend them from attacks levelled against the surface-meaning of many parts; often most cruelly and heartlessly deceived and sacrificed to self-interest, with false and too literal interpretations, by vicious custodians; through internal dissensions and foreign invasions, when there was much worldly good to gain and almost nothing to lose by giving them up; they have yet clung on to their belief in the preciousness of these Scriptures. And it seems as if the purpose of Providence were now likely to be fulfilled and the preservative labor of the Indian instinct rewarded. For the lost commentaries, which would have made

[1] Almost everyone of the Purāṇas begins with the statement that it was deliverd by Sūṭa to the Ṛshis for the good of the people, at one of the twelve-yearly meetings of the Ṛshis, out of which perhaps, the modern Kumbha-fair has grown. The twelve-year period makes a minor cycle (yuga) in Hindū astronomy, and is, roughly, the time taken by one complete circulation of the solar vital fluid.

the unintelligible clear, made the absurd-seeming appear rational, and the impossible allegorically significant—these commentaries are now in course of restoration, though somewhat indirectly, by modern science itself, which not many years ago was the most energetic of iconoclasts, but is now beginning to turn its attention to superphysics and metaphysics.

Manu's Theory of Life, as it may be gathered from the Laws which bear His name, and from these Purāṇas, may be summed up in a score or so of words. Two of these have been already mentioned incidentally, *viz.*, Pursuit (Pravṛtti) and Retirement (Nivṛtti). And these are, in a sense, the most important. The others depend on these. The variants of this pair are many; the underlying idea in all is the same. The Smṛtis, the *Bhagavaḍ-Gītā*, the Purāṇas, speak of pursuit and retirement (pravṛtti and nivṛtti); or selfishness and unselfishness (sākāmya and naiṣhkāmya); or attachment and detachment (sakṭi and asakṭi). The Philosophic Schools (Ḍarshanas) speak of them also. The Nyāya and Vaisheṣhika Schools as emanation and reabsorption (sarga and apavarga), or pain and highest bliss (ḍuhkha and nis-shreyas). The Mimāmsā School as the action that binds and the opposite of such (karma and naiṣhkarmya). The Sāṅkhya and Yoga Schools as striving and letting go (īhā and uparama), or uprising and restraint (vyutṭhāna and niroḍha). The names of the Veḍānta School are the most familiar,

bondage and liberation (bandha and moksha). The Jainas speak of moving forth and moving back, action and reaction (sañchāra and pratisañchara). The Buddhists or Bauddhas, of the thirst for the individualised separate life and the extinction of that thirst (tṛshṇa and nirvāṇa). The Christians, of sin and salvation. And finally, modern science accepts the same idea and calls it evolution and involution, integration and disintegration, formation and dissolution of worlds and world-systems. Each phrase, old or new, expresses a more or less different aspect of one and the same fact; each corresponds with a different standpoint of observation. Thus, current science has looked at the external, objective or material aspect of things predominantly and so spoken of the integration and dissolution of forms. The philosophic systems have looked more at the internal, subjective or spiritual side, and have therefore used terms indicative of the moods of the inner force guiding that integration and disintegration of material particles. And amongst the latter, again, those which dealt more prominently with the active element in the inspiring consciousness, *e.g.*, the Mīmāmsā, have employed words significant of action and reaction; while those which looked more to the motive, have used terms of desire.

The common fact, running through all these pairs of names, is the fact of the rhythmic swing of the World-process. And on and around this fact, the Great Law-Giver and His followers have built their

whole Code of Life, life in the physical as well as the superphysical worlds.

If we seek deeper for the cause of this pulsing, we must come to the penultimate pair of facts, Self and Not-Self, variously called Ātmā and Anāṭmā, Puruṣha and Prakṛṭi, Subject and Object, Spirit and Matter. These are recognised in some shape, under some name, in all systems of thought. Whatever their exact nature may be, they are recognised as facts. And when they have been named, and the Interplay between them mentioned, the whole content of thought and of the universe has been completely exhausted. Nothing more remains outside of these. It is just this Interplay between the Two which appears as the rhythmic swing spoken of under many names. The putting on by the Spirit of a body of matter, small as microbes or vast as suns; subtle as the most inconceivably tenuous ethers, or gross and hard as rocks and minerals; this is the coming outwards of the Spirit (pravṛṭṭi). The putting off of that body is its return within itself (nivṛṭṭi). This process is taking place endlessly, everywhere and always, on all possible scales of time and space and motion, in every possible degree of simplicity and complexity. And each complete life, small or great, with its two halves of birth into and growth in matter, and decay and death out of it, may be regarded as a complete cycle. It is true that, as nothing in the endless World-process is really and wholly disconnected with any-

thing and everything else, so no such life-cycle is wholly, truly and finally complete and independent. And it is therefore true that all life-cycles, *i.e.* all lives, small and great, are graded on to one another and form parts within parts, smaller wheels within larger wheels, epicycles within cycles, all in an endless and ever incomplete chain. But, at the same time there is an *appearance* of completed cycles. And one-half of each such cycle is, comparatively, the arc of the descent of Spirit into Matter, and the other half is the arc of its re-ascent out of that Matter. And, according as we please, we may call the one half, evolution, and the other, involution; or, we might reverse the names. Usage is not quite settled on this point. We may speak of Spirit becoming involved in Matter, in sheaths, bodies, or receivers (u p ā ḍ h i s), and then becoming evolved out of it. Or, we may speak of Matter, *i.e.*, material sheathing, being evolved out of the Spirit and then becoming involved or merged back into it again. The naming is a question of convenience for the purpose in hand. The general idea seems to be fairly unmistakeable. It should be observed however that the notion of growth and improvement and refinement, *progress* of all kinds in short, has become associated with the word Evolution The reason is that the scientists who have rediscovered for the world one portion of the great law, have, naturally, observed only the outer forms. And, in the course of their researches, they have found that

as the former grew finer and more completely differentiated and delicately organised, the richer in variety of experience grew the manifestation of life in it. And because the existing ways of human life, accompanying the present complex organisation of the human body, appeared to them the best of all that they could observe, therefore they have identified evolution of complexity of form with progress and superiority of all kinds in life generally. If there should come a time when it was found that what was then regarded as a more glorious manifestation of life was compatible with a greater simplicity and homogeneity of form and material—as is suggested by passages here and there in the old books—then this notion would have to be somewhat revised and modified. In the meanwhile refinement in life being regarded as the invariable concomitant of progress in complexity of form, the progress of both is commonly spoken of as evolution; and the word involution does not appear often in scientific literature, yet, in contrast with evolution; and this for the reason mentioned before, namely, that the modern phase of civilisation does not definitely recognise retirement and the stages that have to be passed through by the soul on the Path of Renunciation.

This current notion of evolution is not unrecognised in Samskṛṭ writings. The text of the *Aiṭareya Āraṇyaka* has been already referred to, which says that the Self manifests least in minerals, more in

vegetables, more in animals, more in men, and so on. And some verses occur in the *Bṛhad-Vishṇu-Purāṇa*[1] which give a few more details:

> (Out of the eight millions and four hundred thousand types or forms through which the soul has to pass) two millions belong to the immovable, or minerals and vegetables; nine hundred thousand to aquatic varieties of animals; as many to the reptilia or turtles and the worms and insects; one million to birds; three millions to quadrupeds; and four hundred thousand to the anthropoid apes. After passing through these the soul arrives at the human form (which takes up the remainder of the total number, or two hundred thousand). In the human stage, the soul perfects itself by deeds of merit, gradually develops thereby the inward consciousness which marks the twice-born, and finally attains the birth wherein realisation of Brahman becomes possible.[2]

[1] Quoted in the *Shabda-kalpa-druma* under योनिः. The classification in these verses is from the standpoint of external form and habitat. From the deeper standpoint of method of reproduction, the classification is fourfold, **उद्भिज्ज, स्वेदज, अंडज, पिंडज.** From the still deeper one, of vital currents and psychic tendencies and guṇas, it is threefold: **ऊर्ध्वस्रोतस्, तिर्यक्स्रोतस्, अर्वाक्स्रोतस्.** And so on. But the idea of successive evolution runs through all.

[2] स्थावरं विंशतेर्लक्षं जलजं नवलक्षकम् ।
कूर्माश्च नवलक्षं च दशलक्षं च पक्षिणः ॥

But what is recognised in the Purāṇas in addition to this evolution of material form, and is not yet recognised in modern science, is that, side by side with this, there is an involution of the Spirit in these forms; and, further, that when a certain limit has been reached, the process is reversed and the form tends to become ever simpler and simpler again, without the gathered experience being lost, till, at the end of the appointed cycle, the individual merges into the Universal.

These two halves of evolution and involution, then, constitute the rhythmic pulse, the very heart-beat of all life. And in accordance with the law thereof, our selves, or souls, having successively identified themselves with and separated themselves from mineral, vegetable and animal forms in the course of long ages, have now arrived at the human stage, and become capable of retrospect and prospect. For it would seem that in our particular cycle and system, in the terrene chain, the man of this globe, the earth, stands at the turning-point, the junction between the two paths. And only he who stands at such midway-point is capable of looking both before and after fully. He only can take himself in hand, grasp

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त्रिंशल्लक्षं पशूनां च चतुर्लक्षं च वानराः।
ततो मनुष्यतां प्राप्य ततः कर्माणि साधयेत् ॥
एतेषु भ्रमणं कृत्वा द्विजत्वमुपजायते।
सर्वयोनिं परित्यज्य ब्रह्मयोनिं ततोऽभ्यगात् ॥

his whole personality, and ask and answer what he should do with it and why and how he should do it.

What then should he place before himself as the aim of life, and how should he conduct himself, so as to secure it in the fullest degree? Taking the two halves together, Self-realisation or God-realisation, whichever we please to call it, becomes the *summum bonum*, the beginning and the end, the motive and the goal, of all this World-process. But taking them separately, it is obvious that the object of each half should be different from that of the other.

According to Manu, the object of the Pursuit-half of life is threefold: Duty, Profit, Pleasure (Ḍharma, Arṭha, Kāma).

> Some say that the performance of duty and the gathering of riches are 'the good'; some say wealth and sense-enjoyments; some duty only; some riches only. But the well-established truth is that the three together make the end of the life of Pursuit.[1]

It might indeed be said that sense-pleasure alone, (Kāma) is the *summum bonum* for the arc of descent. The word means the enjoyments of the senses and the wish for those enjoyments. These accompany the ever-deeper merging of the Spirit in the sheaths of matter, its ever-nearer identification with the clothes of flesh. Why then does the Manu hedge it in with two

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[1] धर्मार्थावुच्यते श्रेयः कामार्थौ धर्म एव च ।
अर्थ एवेह वा श्रेयस् त्रिवर्ग इति तु स्थितिः ॥ *Manu*, ii. 224.

others which are not at all so obviously connected with the Path of Pursuit? Indeed he lays far more stress on Ḍharma than on the two others. Nay, more, he deprecates from time to time the yearning after sense-pleasures. Why does he do so? Because of this, apparently: Pleasure needs no recommendation to the human being at the stage to which the current portion of His laws applies. At an earlier day of creation, it may have needed recommendation. We read that Ḍakṣha, son of Brahmā the Creator, when ordered by his Father to go forth and multiply, created with much penance and ascetic practice, a band of ten thousand sons called Haryashvas, and passed on to them the divine command. And they went forth, obedient, but not knowing, nor very willing. Nārada, taking pity on their innocence, wishing to save them from the dreadful turmoil of the life of matter, taught them the way of the Spirit, and Ḍakṣha lost the whole band. He then created another band of five thousand sons called Shabal-āshvas. They also were led astray by Nārada in the same way. Then Ḍakṣha reproved Nārada for his unwisdom and premature haste:

> The soul realiseth not the sharpness of the objects of the senses, the sharpness of the pleasures that come from them at the first, and of the pains that follow afterwards without fail. None should therefore prematurely break the growth of another's intelligence, which grows only by exercise amidst sense-objects, but should enable

him to find dispassion and renunciation by himself.[1]

And Ḍakṣha laid a doom on Nāraḍa that he should never cease from wandering through the worlds, taking births in even monkey-bodies himself —the meaning of which has been explained in *The Secret Doctrine,* that the physical bodies were defiled in the earlier races by the sin of the mindless, and so anthropoid forms were created, and those who had disobeyed the commands of the Lord of Progeny in the beginning were compelled to take birth in these degraded bodies, the most developed descendants of which helped King Rāma of the Āryan Race in his war with Rāvaṇa, Ruler of the Atlantean Rākṣhasas.

At that early stage, then, desire for sense-pleasure had to be nursed and fostered and stimulated, as a sleepy child in the morning requires to be aroused again and again. To-day, it has run to overgrowth. So far indeed is it from needing recommendation, that indeed it needs constant restriction. One in a million human beings perhaps does not suffer from the tyranny of the senses. All our mind, all our body, instinctively runs in the direction of sense-objects. If, then, desire had been enunciated by the Manu as a thing to be honored and pursued as the prime object of life

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[1] नानुभूय न जानाति जन्तुर्विषयतीव्रताम् ।
निर्विद्येत स्वयं तस्मान्न तथा भिन्नधीः परैः ॥

Viṣhṇu-Bhāgavaṭa, VI. v. 41.

by His progeny, then indeed that object would have defeated itself and perished in a riot of excess. Hence the mention of desire for pleasure, but with warnings.

The due realisation of sensuous happiness by a human being of the epoch for which the laws are intended is possible only in and by means of *organised society*. For the sense-pleasure of the human being is not like that of the animal, a simple and direct satisfaction of the physical appetites, but is exceedingly complex. While the basis is no doubt the material vehicle with its sensor and motor organs, the form has become intermixed and refined with infinite mental moods, thoughts and emotions, and also the influence of the nearing current of retirement and the gradual dawning of the Universal Self within the individual. The result of these conditions and influences is that sense-pleasure has taken on the form of a craving, not to be gainsaid, for the life of the family and the nation and the race, all meaning sympathy and love; and of a growing desire for the fine arts, capable of development only in a condition of social organisation which makes such a just division of labor that sufficient leisure and means to each, according to the full of his capacities, become possible. Without such leisure to each individual and without wealth in the race, accumulated primarily in national possessions and secondarily in private homes, the refinements of sense-pleasure—music, poetry, painting, sculpture, parks and gardens, architectural monuments, æsthetic

dresses and conveyances, beautiful domestic animals —all these would be impossible. Hence the stress laid on profit, riches (Arṭha), worldly means and possessions.

But yet again, the storing up of personal and national possessions, nay, the very forming and holding together of a social organisation at all, would be wholly impossible, if the inherent selfishness of the individual were not restricted and restrained by Ḍharma, if rights were not controlled by Duty, if the production and distribution of wealth were not governed by law and the liberty of each modified by the needs of all. This lesson of the law of give-and-take, humanity in general has not learnt at all well, even yet, though the epoch of the highest development of sensuous selfishness and enjoyment passed away with the Atlantean Race. The Law-giver, as law-giver, therefore confidently leaves sense-pleasure to take care of itself, knowing well that it will do so even more than is necessary, only laying down such rules for hygiene and sanitation as will maintain and enhance the efficacy of the physical body and its organs for subservience to the higher kinds of sense-pleasure. To wealth He gives more attention, laying down rules for the division of the social labor and the gathering of wealth in the hands of certain classes, under conditions which would secure the benefits of it to all the people according to their respective needs. To Ḍharma He addresses

Himself with all His might, interweaving it at every step with the other two, and insisting on it with detail of penal consequences for breach of each and any duty by each and every one.

> Ḍharma is that which uplifts to heights of honor and greatness. Ḍharma is that scheme, that network, of the duty of each which holds together all the children of Manu in organic cohesion, and prevents them from falling apart in pieces, in ruin and destruction. Ḍharma, Arṭha and Kāma, this trinity is the sweet fruit of the tree of life. It is the fulfilment of the object of the soul's taking birth in flesh. Without Duty, the other two, Profit and Pleasure, are verily impossible. Barren rock shall sooner yield rich harvest than lack of righteousness yield riches and their joys. From righteousness and steady observance of one's duty, both arise unfailingly; from Duty is born happiness here and hereafter.[1]

On the eve of the Mahābhāraṭa war, the Ṛṣhi Vyāsa cried and cried in vain:

> I cry with lifted arm, and yet none heedeth.
> From Righteousness flow forth abundantly both

[1] धर्मेति धारणे धातुर्महत्त्वे चैवमुच्यते ।
आधारणे महत्त्वे वा धर्मः स तु निरुच्यते ॥
Maṭsya Purāṇa, cxlv. 27.

धारणाद्धर्ममित्याहुर्धर्मो धारयति प्रजाः ॥
Mahābhāraṭa, Karṇa Parva, cxix. 59.

धर्मश्चार्थश्च कामश्च त्रिवर्गो जन्मनः फलम् ।
धर्महीनस्य कामार्थौ वन्ध्यासुतसमौ ध्रुवम् ।
धर्मादर्थस्तथा कामो धर्माल्लोकद्वयं तथा ॥
Maṭsya Purāṇa, ccxli. 3, 4.

> Pleasure and Profit. Why do ye not then follow Righteousness?[1]

But they heeded not the cry, and the result was that that which they fought for, the pleasure and the profit of all the combatants, were drowned in a sea of blood. A terrible lesson for all the ages that may follow. The glories of science and art and military trappings and bravery and all the splendors of the finest civilisation are mere dust, nay, more, they are so much explosive powder, so much the stronger agents for destruction, if the civilisation is not based on Ḍharma. In minute detail also we find that every administrative problem whatsoever, in the ultimate analysis, always traces down to character and ethics.

Hence then we have three ends ordained for the worldly half of life: virtue or duty, profit and pleasure. Virtue, for thence only stable profit; profit, for thence only the higher pleasure. Pleasure, for without it profit is a load and a burden intolerable; profit, for without it piety is meaningless.

> Cast out the profit and the pleasure which are opposed to duty. And cast out that duty also, regard it not as duty, which is opposed to and hurts the feeling of the general public, and leads not to any joy, even in the distance.[2]

[1] ऊर्द्ध्वबाहुर्विरौम्येष न च कश्चिच्छृणोति मे ।
धर्मादर्थश्च कामश्च स किमर्थं न सेव्यते ॥

[2] परित्यजेदर्थकामौ यौ स्यातां धर्मवर्जितौ ।
धर्मं चाप्यसुखोदर्कं लोकविक्रुष्टमेव च ॥

Manu, iv. 176.

Having exhausted these three objects of the first half of life in due proportion and subservience to each other, the embodied self enters upon the second half of life. The object of this second half is stated by the Manu to be Liberation (M o k ṣ h a).

> Having paid off the three debts, the human being should direct the mind to Liberation. Not without discharging them in full may he desire Liberation. If he does so aspire upwards before due time, he will fall the deeper into matter.[1]

None may hope to go to the holy Sages, who breaks his human ties recklessly.

As the three ends of the Path of Pursuit are interdependent, so also all these, taken together, on the one side, and the end of the Path of Renunciation on the other, are interdependent also. As the two halves of the circle of life have no meaning without each other, so, naturally, their respective ends have none except in contrast with each other. To seek the one without having passed through the other; to pass through the other without looking forward to the one—are equally vain. Only after pursuit is renunciation possible. Only after renunciation of the lower is pursuit of the higher possible.

The three debts mentioned in the verse of Manu are the concomitants of the three ends of the Path of

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[1] ऋणानि त्रीण्यपाकृत्य मनो मोक्षे निवेशयेत् ।
अनपाकृत्य तान्येव मोक्षमिच्छन् व्रजत्यधः ॥

Manu, vi. 35.

Pursuit; and, together with those ends arise out of the threefold desire which leads the embodied self on that Path.

The modern world has begun to recognise what is called the social debt; the debt of each individual, for whatsoever he is and has, to the society in the midst of which he has been given birth and helped to grow. The ancients have recognised a greater extent and significance in this congenital indebtedness of each individual. They have classified it into three parts; the debt to the Gods (ḍ e v a-ṛ ṇ a); the debt to the Ancestors (p i ṭ ṛ-ṛ ṇ a); the debt to the Teachers (ṛ ṣ h i-ṛ ṇ a). The Gods (ḍ e v a s), the spirits or forces of nature, provide the individual soul with the natural environments, the surface of the earth, the waters, the air, the heat and light and all the wealth of material objects, which make it possible for him to gain experience of the sharpness of sense-objects for pleasure and for pain. The Ancestors (p i ṭ ṛ s), the most distant as well as the nearest, taken collectively, provide him with the germinal cell embodying the experiences of the millions of ancestors, which cell develops into his body with its infinite potencies and faculties, and is the sole means of contact with the outer world. Lastly, the Teachers (ṛ ṣ h i s), the guides of human evolution, the custodians of all knowledge, provide him with the intelligence, the mind, which makes the contact between his body and his surroundings fruitful and significant; which holds together the

experiences gathered, and becomes the substratum of what we know as individual immortality. Receiving these three gifts, the embodied self contracts a separate debt for each.

The desire that impels him to accept the gifts and incur the debts appears as threefold also in consequence, though in reality it is but one. It appears as the desire for the possessions of the world, as the means to sense-enjoyments (v i ṭ ṭ a i ṣ h a ṇ ā); as the desire for pleasures and sex-joys and self-enhancement in the body and self-multiplication and perpetuation in the progeny (p u ṭ r a i ṣ h a ṇ ā); and finally as the desire for the world, for a local habitation and a name, for honor and credit, as a means to both (l o k a i ṣ h a ṇ ā). These three obviously correspond to wealth, sense-pleasure, and duty, or, in terms of consciousness, to action, desire and cognition.

The means of paying off these debts are parts of D h a r m a, and go side by side with the fulfilment of the three objects of the Path of Pursuit. They are three also: sacrifices, principally in the form of high emotions and hymns and various bloodless rites of special superphysical efficacy at the proper seasons; gifts and charities and help and service to other men, and the rearing up of progeny and taking as much trouble for them as the ancestors have done for the debtor; and, finally, the passing on to others of the instruction received by himself and so keeping the torch of knowledge ever burning. These

will be dealt with further, later on. Here they are referred to as connected with the ends of the Path of Pursuit, as preliminary to the entrance on the Path of Renunciation, and as intermediate preparation for Liberation, the goal of that Path.

How is it that while three objects are described for the Path of Pursuit, there is only one mentioned for the Path of Renunciation? We have seen that, in strictness, there is only one object on the first path also, *viz.*, sense-pleasure, and that the two others are mentioned for special reasons. On the second path, one object, similarly, is the principal one, *viz.*, Liberation or Salvation. But Liberation does not depend for its realisation on any other object in the same way that sense-pleasure does on duty and wealth. It would seem, rather, that such other subsidiary objects as may be connected with the Path of Renunciation depend for their realisation on the one-pointed and whole-hearted striving after Liberation, freedom from the bonds of matter and of sense-enjoyments. These subsidiary objects are superphysical powers (y o g a - s i ḍ ḍ h i) and devotion (b h a k ṭ i). These three are no doubt as inseparably interdependent as the other three. But the distinction is that, in the one triplet, Duty, in reality the most subsidiary, is made most prominent, for practical purposes; while, in the other, for the same reasons, the main end is made the most prominent. The opposition in the nature of the two

paths leads to this 'inversion by reflexion' in the degrees of importance of the respective objects.

The Ḍharma of the Path of Renunciation is the longing and striving after Liberation, dispassion in ever-increasing degree, which itself in its culmination and climax becomes the highest knowledge and the final peace.

In the words of the *Yoga-Bhāṣhya* (i. 16):

> There are two states of dispassion—one, the preliminary and inchoate, with which the Path opens, and the final and perfected with which it ends. The final dispassion is but the blossoming of knowledge, the highest realisation of the Truth of Oneness.[1]

The wealth of that Path is the wealth of super-physical powers.[2]

About these powers and lordlinesses we read the paradoxes in the *Yoga-Sūṭra*:

> They are the epiphenomena, the bye-products, of the striving after samāḍhi[3] and are so many hindrances in the way of complete realisation of samāḍhi. When the embodied self awakens and rises up out of samāḍhi, then

[1] तद् द्वयं वैराग्यम् तत्र यदुत्तरम् तज्ज्ञानप्रसादमात्रम् and ज्ञानस्यैव परा काष्ठा वैराग्यम्.

[2] Yoga-vibhūṭi, aishvarya, siḍḍhi, shakṭi, as it is variously named.

[3] A state of consciousness reached in profound meditation, in which the body is completely entranced, and the consciousness fully active in a higher world. There is no equivalent word in English at present.

they manifest in him as powers, accomplishments, perfections.[1]

Again we read:

> When the aspirant is established and confirmed in the virtue of probity, of utter absence of desire to misappropriate, then all hidden gems and jewels and riches of nature become available to him.[2]

Also:

> When he becomes perfected in the virtue of continence, then irresistible creative energy accrues to him[3]

And many other similar paradoxes. Also in the *Light on the Path*, after a series of apparent inconsistencies, we are told similar things:

> Enquire of the earth, the air and the water, of the secrets they hold for you . . . Enquire of the Holy Ones of the earth, of the secrets they hold for you. The conquering of the desires of the outer senses will give you the right to do this.

We wonder why the gain of gems and jewels when we are not to want them; why the accumulation of resistless power when it is not to be exercised; why the enquiry after secrets when we must not profit by them; why any kind of sovereign powers, when our main work is the perfecting of dispassion, renunciation, desirelessness, actionlessness!

The answer to the paradox is simple. We have only to add two more words to the last. We have to

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[1] ते समाधावुपसर्गाः व्युत्थाने सिद्धयः ॥ iii. 37.

[2] अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थितिः ॥ ii. 37.

[3] ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ॥ ii. 38.

say that the walker on the Path of Renunciation avoids desire and action and pursuit of any object *for himself,* for his own personal pleasure and profit. When such avoidance has become habitual to his mind, then the Lords of Nature, the Sages, the Administrators of the world, endeavor to enlist such an embodied self in Their service, in the service of Their world, and entrust him with powers which he receives and exercises like all lower powers, for the good of others as public trusts, and not for his own enjoyment as private property. Moreover these become to him as much the natural and normal organs of his consciousness as the physical senses.

Prahlāḍa, tempted with many boons by Nṛsiṁha, declined, but was compelled to take charge of the Ḍaiṭyas for the period of the Round. He pleaded:

> Do not tempt me with these boons, my Lord! From very birth have I been ever afraid of falling into their toils and come to Thee for Liberation, not for boons.

But the answer was:

> It is true that they who have placed their hearts in Me, as thou hast done, want nothing else. Yet still, for the period of this Manu-cycle, thou shalt be the Overlord of all the Titan Kings. Then, having exhausted all thy merit by enjoyments, thy sins by new good deeds, and the vitality of the sheath by the lapse of time; and having left behind for the instruction of the

world the example of a noble name which shall be sung in heaven—thou shalt then come to me.[1]

Those only in whom the impersonal predominates over the personal are qualified to walk upon that razor-edged path on which power has to be held, but must not be tasted. Those who rule themselves with rods of iron, those only are fit to guide others with the fingers of gentleness. Such become office-bearers (a ḍ h i k ā r i s), of high and low degree, according to the perfection of their dispassion and their superphysical powers. It is true that from the standpoint of Pursuit, he who takes an 'interest' in the work, who is eager and anxious to acquire office and exercise its powers, who takes keen pleasure in such exercise—he is the proper person to be put into that office. But from the standpoint of Renunciation, he who is unwilling to receive power lest he should be tempted to abuse it and grow his egoism (a h a ṅ k ā r a) again, who is always full of

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[1] मा मां प्रलोभयोत्पत्याऽसक्तं कामेषु तैर्वरैः।
तत्संगभीतो निर्विण्णो मुमुक्षुस्त्वामुपाश्रितः॥
नैकान्तिनो मे मयि जात्विहाशिषः
आशासतेऽमुत्र च ये भवद्विधाः।
अथाऽपि मन्वंतरमेतदत्र
दैत्येश्वराणामनुभुंक्ष्व भोगान्॥
भोगेन पुण्यं कुशलेन पापं
कलेवरं कालजवेन हित्वा।
कीर्तिं विशुद्धां सुरलोकगीतां
विताय मामेष्यसि मुक्तबन्धः॥

Vishṇu Bhāgavaṭa, VII. x. 2, 11, 13.

the sense of responsibility and duty, who is anxious to be relieved of office as soon as may be in accordance with the will of the higher—he is the proper person to be entrusted with office, in the certainty that he will never misuse authority, and ever exercise power for the good of others and never for his own aggrandisement.

Every embodied self must pass through this condition of office-bearer, in a general sense, on the superphysical planes, sooner or later, even as he has to, to some extent, on the physical. In the physical life, the man grows up under the triple debt mentioned before, and repays them too by rearing up and educating a family and serving his fellow-men and the Lords of Nature, even as he has been reared, educated, helped. In making such repayment, every head of a house becomes an office-bearer and exercises powers of some sort. The same process is repeated on a larger scale on the subtler planes with superphysical powers. And Manu's verse then acquires a larger significance. After having served his term of duty and of office in the honest ministration of his trust, as a term of burden-bearing imprisonment, in awe and trembling—for even "great ones fall back, even from the threshold, unable to sustain the weight of their responsibility" [1] (as Jaya and Vijaya fell from the threshold of Viṣhṇu's abode), and so lose long ages of time—after such service is

[1] *Light on the Path.*

he allowed to retire and enter the Abode of Peace. Then only can he deposit his mind in Liberation, as Manu says; and as Shaṅkara declares, commenting on the aphorism of Vyāsa:

> Together with Brahmā, the great Sages—beholding the term expire of rulership and the wielding of the powers appurtenant to it; and beholding too the time of rest and retirement arrive after the closing of the cycle of manifestation—withdraw their minds from work and enter into the High Abode of Oneness, where the Supreme Self-Consciousness reigns eternally, and all sense of separateness is lost.[1]

Such lordliness, then, is the wealth (arṭha) of this Path. Its sense-pleasure (kāma) is love divine, love universal (Bhakṭi), the opposite of personal human likes and lusts. It is the constant *feeling* of the Universal Self, as exercise of superphysical powers and office-bearing are the functioning of that Self in *action*. This devotion, directed towards the highest Deity and Ideal that any particular embodied self's mind can rise to, becomes gradually inclusive of all the embodied selves that are looked upon as the progeny, indeed as veritable parts and pieces and sparks of that Deity, and, ultimately, of the Universal Self.

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[1] ऐश्वर्यक्षयदर्शनेन निर्विण्णाः परमात्मज्ञाने परिनिष्ठाः कैवल्यं प्रापुः ।
ब्रह्मणा सह ते सर्वे संप्राप्ते प्रतिसंचरे ॥
परस्यान्ते कृतात्मानः प्रविशंति परं पदम् । III. iii. 32.

> The wise ones embrace all within their love, and devote themselves to the good of all equally, for they know well that the Lord is in, and indeed is, all beings.[1]

We saw that on the first path, Duty (Ḍharma) leads to Profit (Arṭha), and Profit to Pleasure (Kāma). On the second and final path we see that Love (Bhakṭi), in the sense of yearning after the final goal, leads to Power (Shakṭi), and that in turn to Liberation (Mukṭi). Kṛshṇa says to Uḍḍhava:

> The aspirant who has conquered his senses, his respirations and his prāṇas, which go one with another in restlessness, by the conquest of his mind; and who fixes that mind on Me—on him the divine glories wait attendant.[2] For he has identified himself, by love, with Me who am the Guide and the Lord of all. And therefore his command is as compelling as mine. He whose intelligence has been consecrated and made stainless by devotion unto Me, and who knows the art of concentration—his vision extends into all three reaches of time, beyond and including many births and deaths. I am the

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[1] एवं सर्वेषु भूतेषु भक्तिरव्यभिचारिणी ।
कर्त्तव्या पंडितैर्ज्ञात्वा सर्वभूतमयं हरिम् ॥

Vishṇu Purāṇa, I. xix. 9.

[2] The drawing of fresh energy out of rest and sleep, of inspiration out of devotional and intellectual 'blank' meditation are instances of the same law.

> Lord and the source of all perfections, and I am the fount of the d h a r m a s taught by the *Yoga*, the *Sāṅkhya* and the declarers of Brahman.[1]

Even on the physical plane, the sovereign of any people is the embodiment of all the might of that people, and any authority, any powers, any possessions, held by any individuals amongst that people, are derived from that sovereign, either directly by appointment to an office on proof of special merit in definitely prescribed ways, or, indirectly, by sufferance and tacit permission by means of legal support in various kinds of activities, on their satisfying conditions of merit of other kinds in other ways. Much more perfectly is this the case when the organisation of a world-system in all its parts is concerned, where all creatures are literally pieces and sparks of the Logos, and live and move and have their being in Him who is to them the nearest and the highest representative of the Common Self; and where the administration is carried on by Spiritual Hierarchies,

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[1] जितेंद्रियस्य युक्तस्य जितश्वासस्य योगिनः ।
मयि धारयतश्चेत उपतिष्ठन्ति सिद्धयः ॥
यो वै मद्भावमापन्न ईशितुर्वशितुः पुमान् ।
कुतश्चिन्न विहन्येत तस्य चाज्ञा यथा मम ॥
मद्भक्त्या शुद्धसत्त्वस्य योगिनो धारणाविदः ।
तस्य त्रैकालिकी बुद्धिर्जन्ममृत्यूपबृंहिता ॥
सर्वासामपि सिद्धीनां हेतुः पतिरहं प्रभुः ।
अहं योगस्य सांख्यस्य धर्मस्य ब्रह्मवादिनाम् ॥

Vishṇu Bhāgavaṭa, XI. xv.

manned by selves occupying different grades on the Path of Renunciation, from the highest to the lowest, all inspired by the Principle, the Consciousness, of Unity and of Good, which ever prevails over separateness and evil, at the end of every cycle, for the clear reason that separativeness is weak with its own inherent internecine war.

We thus see that devotion is a means to lordliness, and that lordliness is approximation to the state of the object of devotion, *viz.*, the Supreme Lord, Īshvara. Even those on the Path of Pursuit always obtain whatever of power they acquire by means of such devotion, for the time being, and whether it be conscious or unconscious. For continuous craving after something, and constant meditation as to how to secure it, and refraining from all ways and deeds which prevent its acquisition, are essentially such devotion. It is not directed consciously to an individual deity truly; but it is the unconscious prayer for help of the part to the Whole, of the individual to the Universal storehouse, the Fount of all knowledge and power; and such unconscious prayer to the Impersonal is always answered by Him in whom the Impersonal predominates the most over the Personal, in any system. The *Vishṇu-Bhāgavaṭa* tells how in the Ṭāmasa (minor) Manvanṭara, two high beings, because of the seeds of selfishness and strife in them, fell, along the arc of descent, into the gigantic bodies of primeval mastodon and dragon of the deep,

and warred against each other in age-long struggle working out the seeds of evil, till the mastodon, weakening, sent up a nameless prayer to the Undefined, with all the strength of its indefinite mind; and how the Chief Ruler of the system, representative, to the system, of the Supreme and the Undefinable, answered the prayer, and released the two mortal enemies from their doom:

> That king of mastodons poured out his soul in prayer unto the Nameless. And Brahmā and the other high Gods, too much attached to their own names and marks, came not. Then Hari came, the Oversoul of all the beings of this system, combining all the Gods in His own person. [1]

The *Yoga-sūṭra* also indicates [2] that the Being who is the Most Ancient, the Most Omniscient, in a world-system, is its Īshvara, its Ruler, its Supreme Logos, and that all superphysical powers and all perfections may be obtained, by the beings of that system, by surrender and submission to Him, and identification of self with Him.

But because of the recurrent danger of selfishness and misappropriation of trust-possessions and consequent fall, is the warning repeatedly given that the

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[1] इत्थं गजेन्द्रमुपवर्णितनिर्विशेषं
ब्रह्मादयो विविधलिङ्गभिदाभिमानाः ।
नैते यदोपससृपुर्निखिलात्मकत्वात्
तत्राखिलामरमयो हरिराविरासीत् ॥ VIII. iii. 30.

[2] I. 23-26; II. 1, 32, 45.

possessions which an aspirant may desire should be such as can "be possessed by all pure souls equally;[1] his powers must ever be governed by Devotion, and his devotion ever joined to Wisdom and Dispassion, ever looking forward to Liberation.[2] Lest the embodied self should falter even when placed high, and fall back into egoism again, he is advised ever to fix his gaze on that which may not be seen by the eyes, not be heard by the ears, which indeed has no outward being, which is out of existence, out of manifestation, which is eternal and beyond everything and anything that passes, however glorious this transient thing may be from our present standpoint.

> Let the man discriminate between the good and the evil, the right and the wrong, the true and the false, the real and the unreal, and so discriminating yet let him one-pointedly ever behold all in the Self, the passing as well as the lasting. He who beholdeth all in the Self, in himself, his mind strayeth not into sin.[3]

Such is a brief outline of the Foundation of Manu's Code of Life, the circling of the World-process, and the goals of its two halves.

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[1] *Light on the Path*; also *V. Bhāgavaṭa*, II. ix. 28, 29.

[2] *See Paḍma Purāṇa*, *Bhāgavaṭa-Māhāṭmya*, ch. ii. for the repeated mention of this triplet; and also *V. Bhāgavaṭa*, V. v. 28.

[3] सर्वमात्मनि संपश्येत्सच्चाऽसच्च समाहितः ।
सर्वं ह्यात्मनि संपश्यन् नाऽधर्मे कुरुते मनः ॥
Manu, xii. 118.

To summarise :

> The activity dealt with by the Scripture is of two kinds : Pursuit of prosperity and pleasure, and Renunciation of and retirement from these, leading to the highest good, the bliss than which there is no greater. Action done for one's own sake, out of the wish for personal joys in this and the other world, is of the former kind. Action done without such desire, with unselfish desire for the good of others, and with such conscious and deliberate purpose, and not merely out of instinctive goodness, is of the latter kind. Pursuing the course of the former, the embodied self may attain to the joys of the Lords of Nature among whom sense-pleasures are keenest, so that they think not of Liberation. Pursuing the latter he crosses beyond the regions of the five elements.[1]

These two Paths, of Pursuit and of Renunciation or Retirement, are summed up in the Wheel of Endless Rotation (A n u v ṛ ṭ ṭ i), which is referred to in the *Gīṭā*-verse :

> He who helpeth not to keep moving this Wheel of Life which hath been set going by Me,

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[1] सुखाभ्युदयिकं चैव नैःश्रेयसिकमेव च ।
प्रवृत्तं च निवृत्तं च द्विविधं कर्म वैदिकम् ॥
इह चामुत्र वा काम्यं प्रवृत्तं कर्म कीर्त्यते ।
निष्कामं ज्ञानपूर्वं तु निवृत्तमुपदिश्यते ॥
प्रवृत्तं कर्म संसेव्य देवानामेति साम्यताम् ।
निवृत्तं सेवमानस्तु भूतान्यत्येति पंच वै ॥

Manu, xii. 88-90.

> the Universal Self, and seeketh only the pleasures of his own senses, he liveth the life of sin and liveth in vain.[1]

And the way of keeping the Wheel moving is the following out of the ends of both the Paths in their due proportion and time:

> These ends are (i.) Kāma-ṭamas, (ii.) Arṭha-rajas, (iii.) Ḍharma-saṭṭva, for the Path of Pursuit; and for the Path of Renunciation, (i.) Bhakṭi-ṭamas, (ii.) Aishvarya-rajas, (iii.) Mokṣha-saṭṭva.[2]

For the Path of Pursuit—sense-pleasure of the nature of the lower clinging, wealth of the nature of the lower restlessness, duty of the nature of the lower harmony. For the Path of Renunciation, also three ends—devotion of the nature of the higher clinging, superphysical powers and office-bearing of the nature of the higher restlessness, liberation attained by means of the higher harmony.

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[1] एवं प्रवर्त्तितं चक्रं नानुवर्त्तयतीह यः ।
अघायुरिंद्रियारामो मोघं पार्थ स जीवति ॥ iii, 16.

[2] तमसो लक्षणं कामो रजसस्त्वर्थ उच्यते ।
सत्त्वस्य लक्षणं धर्मः श्रैष्ठ्यमेषां यथोत्तरम् ॥
Manu, xii. 38.

यदृच्छया मत्कथादौ जातश्रद्धस्तु यः पुमान् ।
न निर्विण्णो नातिसक्तो भक्तियोगोऽस्य सिद्धिदः ॥
V. Bhāgavaṭa, XI. xx. 8.

and चित्तसत्त्वमनुविद्धं रजोमात्रया धर्मज्ञानवैराग्योपगं भवति ।
तदेव रजोलेशमलापेतं स्वरूपप्रतिष्ठं धर्ममेघध्यानोपगं भवति ॥
Yoga-Bhāṣhya, i. 2.

That life only is complete which secures all these ends in due rotation.

> Only he who passes through all the ordained stages, one after another, controlling his senses,

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See also *V. Bhāgavaṭa*, V. vi. 12: अयमवतारो रजसोपप्लुतकैवल्योपशिक्षणार्थः। In the *Bhāgavaṭa-Māhāṭmya* of the *Paḍma Purāṇa*, ii. 5, Bhakṭi is said to be saḍrūpā सद्रूपा, which would make it rājasa.

A word is needed here as to the Samskṛṭ terms saṭṭva, rajas, ṭamas. The full significance of these is attempted to be discussed in chapters x, xiv and xv of *The Science of Peace*. Single English words which shall exactly equate with these are not to be found. A very convenient triplet, for practical purposes, is: rhythm or harmony, mobility, and inertia. And this triplet has so far been generally used in Theosophical literature, to translate the Samskṛṭ terms. In strictness, however, these three are all sub-divisions of rajas, and express the original three in terms of motion. The sâṭṭvika sub-division of rajas, uniform, repetitive movement, movement with 'unity' imposed on it, is rhythm or harmony. Rajas-rajas is mobility. The ṭâmas a form of rajas, 'persistence' in relative rest or motion, 'clinging,' 'stead-fastness,' 'resistance to change' is inertia. In *The Science of Peace*, ch. x, 'cognisability' and 'desirability' are suggested, for reasons explained, as equivalents for saṭṭva and ṭamas respectively. But the spirit of the English usage is against their successful employment for this purpose. 'Mobility' is of course a nearly perfect equivalent for rajas.

We might distinguish sub-divisions under the other two, as under rajas. Thus, the sâṭṭvika form of 'desirability' would be beauty and the râjasa, utility; while the râjasa form of 'cognisability' might be said, from one standpoint, to be distinctness, and its ṭâmasa form, vagueness.

offering up his energies to the fires of sacrifice, exhausting his vital powers in the helping of others, he only, when his sheath of grosser matter falls away, rejoiceth evermore. [1]

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[1] धर्मार्थकामसम्पन्नः सर्वेषामनृणः पुमान् ।
एषणात्रयनिर्जेता भक्त्या योगैश्च मोक्षभाक् ॥
आश्रमादाश्रमं गत्वा हुतहोमो जितेंद्रियः ।
भिक्षाबलिपरिश्रांतः प्रव्रजन्प्रेत्य वर्धते ॥

Manu, vi. 34.

Supplementary Note to pp. 41 and 51.

Much confusion and puzzlement of thought is caused by interpreting nishkāmaṭā as desirelessness or utter absence of desire, and nishkarmaṭā as inaction or actionlessness, utter absence of action. The negative prefix in such words is not purely privative. Untruth does not mean merely absence of truth, but positive falsehood. Unreality does not mean mere emptiness and blank space, but a positive illusion, something which *has* the *appearance* of reality. Unpleasantness does not mean mere indifference, but the opposite of pleasantness—painfulness. The opposite of plus is not zero, but minus. So nishkāmaṭā means not the utter absence of all desire, but the absence of *selfish* desire *and* the presence of unselfishness, which is not a merely negative quality but is positive altruism. And nishkarmaṭā does not mean inaction, but the absence of the *selfish* action which binds *and* the presence of the unselfish action which releases the soul from its bonds; it means positive self-sacrifice and the repayment of debts. So, finally, a-viḍyā does not mean mere ignorance, mere absence of knowledge, but perverted knowledge, the positive Primal Error of regarding the Boundless Self as identical with a limited body. See *Yoga-Bhāṣhya*, ii. 5.

LECTURE II

The World-Process and the Problems of Life

मन्वंतराण्यसंख्यानि सर्गः संहार एव च ।
क्रीडन्निवैतत्कुरुते परमेष्ठी पुनःपुनः ॥
तस्य कर्मविवेकार्थं शेषाणामनुपूर्वशः ।
स्वायम्भुवो मनुर्धीमानिदं शास्त्रमकल्पयत् ॥
अस्मिन्धर्मोऽखिलेनोक्तो गुणदोषौ च कर्मणाम् ।
चतुर्णामपि वर्णानामाचारश्चैव शाश्वतः ॥
देशधर्मान् जातिधर्मान्कुलधर्मांश्च शाश्वतान् ।
पाषण्डगणधर्मांश्च शास्त्रेऽस्मिन्नुक्तवान्मनुः ॥

The Lord of Beings maketh and unmaketh countless cycles and world-systems, as in play. For the discriminate and righteous conducting of life therein, by all human beings, the wise Manu, son of the Self-born, framed this Science of Duty. Herein are declared the good and the evil results of various deeds, and herein are expounded the eternal principles of the duties of all the four types of human beings, of many lands, nations, tribes and families, and also the ways of evil men.

Manu, i. 80, 102, 107, 118.

At our last meeting, I endeavored to place before you what might be called the ground-plan of Manu's Scheme of Life, in a few triplets of words: the wheel of life and its two halves; the three ends appropriate

to each half; the corresponding three debts and three repayments and three desires—arising, in their turn, out of the three aspects of consciousness and the three qualities of matter; all ultimately based on the two primal factors of the World-process, *viz.*, the Self and the Not-Self, and the Interplay between them.

To-day, I shall endeavor to sketch in some details, appertaining to our own particular epoch of the great life-cycle of the Human Race.

It is obvious that laws and rules are not independent of the kinds and circumstances of the men whom they are intended to guide and govern. Particular laws correspond with particular conditions; general with general. Unchanging laws can be related only to unchanging facts. Changing facts require changing laws. This is amply recognised and prominently enunciated by Manu:

> The scheme of laws and rights and duties, varies with the variations in the conditions of changing cycles. It is one for the Kṛṭa-yuga; it is another for the Ṭreṭâ; it is still other for the Ḍvâpara period; and yet again is it different for the Kaliyuga.[1]

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[1] अन्ये कृतयुगे धर्मास्त्रेतायां द्वापरेऽपरे ।
अन्ये कलियुगे नृणां युगह्रासानुरूपतः ॥ i. 85.

The four yugas, or ages, are the four cycles through which pass a globe, a country, a race, etc. For an individual they are, physically: childhood, youth, maturity, old age (the four âshramas).

The ways of living cannot be the same for childhood, for youth, for middle age, and for the bodily decrepitude of old age. And the yugas correspond very closely with these. The law of analogy holds good here almost exactly, the reason of this law of analogy, or correspondence as it is sometimes called, being the ultimate Law of Unity which imposes uniformity, or similarity in diversity, on all the processes of nature. This law of analogy is clearly stated in a verse of the *V. Bhāgavaṭa* :

> As is the organisation of the small man, even such is the organisation of the large man.[1]

As the microcosm, so the macrocosm. As above, so below. This is true on all scales; but for our present purpose, the large man is the equivalent of the Human Race.

The more minute the details of duty, the more special and local they must be. This is shown by Yājñavalkya's verse, at the very outset of his *Smṛṭi* :

> Listen to the scheme of duties which have to be observed in that region of the earth which is the natural habitat of the black deer.[2]

The neglect or deliberate ignoring, in the later days, of this most important principle of all law, so amply recognised by the old law-givers, is the main cause, and also the effect, by action and reaction, of the

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[1] यावानयं वै पुरुषो यावत्या संस्थया मितः ।
तावानसावपि महापुरुषो लोकसंस्थया ॥ XII. xi. 9.

[2] यस्मिन् देशे मृगः कृष्णस्तस्मिन् धर्मान्निबोधत ।

disappearance of all living legislation; of the replacement of the spirit by the letter; of assimilative love by exclusive bigotry; of the healthful, gradual and normal change which means growing life by the rigid and forced monotony which means ossification, disease and death.

Enunciating, therefore, this important principle, of adaptation and adjustment, at the outset, the *Institutes* (*Samhiṭā*) *of Manu* gives a very brief and rapid sketch of cosmogony, of the descent of Spirit till it reaches manifestation in the physical plane, the genesis of the various kingdoms of vegetables, animals, men, Gods, Ṛṣhis, and of time-cycles. But the details must be gathered from the Purāṇas in the light of Theosophical literature.

Out of all these, the facts most relevant to our present purpose are those connected with the changes of psycho-physical constitution undergone by the human race. After passing through enormous periods of time, and evolving sensory and motor organs, and inner and outer faculties, on various globes of the physical plane, in different stages of substantiality, known in Samskṛṭ story as globes of the physical plane (ḍvīpas of the Bhū-loka), through Rounds and Races and sub-races and still more minute divisions, on successive and separate continents and subcontinents and countries—indicated in the Purāṇas by the seven circlings of Priyavraṭa's car around the globes, and by the septenates of divisions and

sub-divisions of land ruled over by his 'sons' and 'grandsons'[1]—after all this, the human race has arrived at the globe and the condition of substantiality of this earth.[2]

And we are now in the reign of the seventh Root-Round-Manu Vaivasvaṭa, whose personal name is Shrāḍḍha-ḍeva, while our immediate Race-Manu is the fifth, who is also apparently designated by the same office-name of Vaivasvaṭa.[3]

That we are in the fourth Round, and have crossed beyond the middle point of the complete cycle of the terrene Chain, and also of the greater cycle of which the terrene Chain is the fourth or middle one, seems to be indicated by the Hinḍū works on astronomy

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[1] Varṣhas, khaṇḍas, āvarṭas, with other septenates of the sons and grandsons of Priyavraṭa, and their sons, each a ruler of a ḍvīpa, a varṣha, a khaṇḍa, and so forth.

[2] The Jambūḍvīpa, at the stage of the Ilāvṛṭa-Varṣha, the Bharaṭa-Khaṇda and the Āryāvarṭa, or the Ring or Race of the Āryas, who are also called Pañcha-janāh, the fifth people.

[3] Vide *The Secret Doctrine.* The Manus are of different grades. Every Round has a Root-Manu at its beginning, from whom all Law proceeds, and a Seed-Manu at its end, in whom all results are embodied. Hence each Round has two Manus, and is hence a 'manvanṭara' 'between (two) Manus'. On each globe, through which the evolutionary wave passes—of these there are seven in a Round—there is a minor Manu for each Root-Race. As three Rounds lie behind us and we are now half-way through the fourth, there have been three Root-Manus and three Seed-Manus for these three Rounds, and we are now under the fourth

and astrology (Jyotiṣha).[1] These works say that the present age is the first quarter of the fourth age (the Kaliyuga) of the twenty-eighth great age (Mahāyuga) of the Vaivasvaṭa Round, of that Day of the Creator Brahmā which is known as the 'White Boar Period' (Shveṭa-Varāha-Kalpa), in the second half (of our Brahmā's life-time).

Having thus rapidly brought our jīvas to this earth-globe and evolved them to the human stage, we have now, in order to understand the significance of the Laws of Manu, to take a brief survey of the history of the Human Race in the present great age. This is presented in detail in *The Secret Doctrine,* but most succinctly and clearly in *The Pedigree of Man,* and is supported by more or less veiled statements and allegories scattered throughout the Hindū Iṭihāsas and Purāṇas. The forty-sixth chapter of the *Mārkaṇḍeya Purāṇa* gives the most open and connected account that I have come across. From all these it appears that humanity was ethereal and sexless in the beginning; then more substantial and bi-sexual; then still more solid and different-sexed; that it will again

Root-Manu, or the seventh in succession. On our own globe, we belong to the fifth, or Āryan Race, and so are under the fifth Race-Manu.

[1] The verse of the *Bhagavaḍ-Giṭā*, x. 6., महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा, is interpreted in two ways, one of which supports the statement as to the fourth Round: in it चत्वारः is regarded as an adjective of Manus and पूर्वे of महर्षयः.

become bi-sexual and less substantial; and, finally, sexless and ethereal again.

In Manu, we have only one verse to indicate this change:

> Brahmâ divided himself into two, became man with one-half and woman with the other.[1]

The *Mārkaṇḍeya Purāṇa* describes this first stage or Root-Race of Humanity on our globe in the present Round, a little more fully:

> In those earliest times there were no differences of seasons; all times were equally temperate and pleasant; there was neither heat nor cold; there was no vegetation, no roots and fruits and flowers; the nourishment of human beings was obtained by absorption of subtle substances [osmosis of what we may perhaps call ethers capable of being indirectly affected by mental effort]; sound with its five qualities was the [one] sensation; men knew no differences of age, but oozed out sexless from the bodies of their parents, full-grown, and without any deliberate reproductive desire on the part of the parents; there were no distinctions of older and younger, superior and inferior, between them, but all were equal; no tending and nurturing and bringing up of bodies was needed; nor any sacraments or laws, for all behaved towards each other without the

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[1] द्विधा कृत्वाऽत्मनो देहमर्धेन पुरुषोऽभवत् ।
अर्धेन नारी तस्यां स विराजमसृजत् प्रभुः ॥ i. 32.

> excitements of loves and hates; they all lived the full term of life, four thousand years, and their bodies were incapable of being destroyed by disease or accidents or violence of natural elemental forces or of fellow-beings. [1]

Then came the second double-sexed stage and race, illustrated by the stories of Ilā-Suḍyumna, the mother-father of Purūrava; of Ṛkṣha-rajā, the mother-father of Vāli and Sugrīva, and many others. Climatic and other appurtenant conditions underwent a parallel change also:

> Solid land appeared here and there, not everywhere; lakes, channels and mountains formed and separated out of the ocean; the beings began to live in and on these, and as yet made no houses; the seasons were still clement and there was no excess of heat or cold. With the lapse of time, a

[1] न मूलफलपुष्पाणि नार्त्तवा वत्सराणि च ।
सर्वकालसुखः कालो नात्यर्थं घर्मशीतता ॥
ततश्च तेषां पूर्वाह्णे मध्याह्ने च वितृप्तता ।
पुनस्तथेच्छतां तृप्तिरनायासेन साऽभवत् ॥
तृप्तिं स्वाभाविकीं प्राप्ता विषयेषु महामते ।
ध्यानेन मनसा तासां प्रजानां जायते सकृत् ॥
शब्दादिर्विषयः शुद्धः प्रत्येकं पंचलक्षणः ।
असंस्कार्यैः शरीरैश्च प्रजास्तास्थिरयौवनाः ॥
तासां विना तु संकल्पं जायन्तेऽमिथुनाः प्रजाः ।
समं जन्म च रूपं च म्रियंते चैव ताः समम् ॥
अनिच्छाद्वेषसंयुक्ता वर्त्तंते तु परस्परम् ।
तुल्यरूपायुषः सर्वा अधमोत्तमतां विना ॥
चत्वारि तु सहस्राणि वर्षाणां मानुषाणि वै ।
आयुःप्रमाणं जीवन्ति न च क्लेशाद्विपत्तयः ॥

marvellous power (s i ḍ ḍ h i) came to them, and their nourishment was obtained from the subtle aroma of the waters, by the power or function called osmosis (r a s o l l a s ā). They also suffered from no violent passions and were always cheerful in mind. But towards the end, they began to know death; and the peculiar power of nourishment failed, at the approach of death, in each individual separately; and in the whole race, generally. This race began to put forth pairs of different sexes for the first time in this kalpa or round. At the end of their lives, when about to die, they put forth round, egg-like shapes which gradually developed the one or the other sex predominantly.[1]

Then comes the third stage, which is described thus:

When the powers of absorbing nourishment from the subtle aroma of the waters was lost,

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[1] क्वचित् क्वचित् पुनः साऽभूत् क्षितिर्भागे न[a] सर्वशः।
सरित्सरःसमुद्रांश्च सेवन्ते पर्वतानपि॥
तास्तत्र स्वल्पशीतोष्णा युगे तस्मिंश्चरंति ते।
कालेन गच्छता तेषां चित्रा[b] सिद्धिरजायत॥
अपां सौक्ष्म्यं ततस्तासां सिद्धिर्नाम्ना रसोल्लसा।
समजायत चैवान्या सर्वकामप्रदायिनी॥
न तासां प्रतिघातोऽस्ति न द्वेषो नापि मत्सरः।
पर्वतोदधिसेविन्यो ह्यनिकेतास्तु सर्वशः॥
ता वै निष्कामचारिण्यो नित्यं मुदितमानसाः।
कालेन गच्छता नाशमुपयांति यथा प्रजाः॥

a The printed text has भाग्येन, which gives no appropriate sense.

b The printed text has मित्रा, which makes no sense.

then rain fell from the skies, rain of liquids not exactly the same as the waters of to-day, but milky. And from that rain sprang mind-created trees (k a l p a-v ṛ k ṣ h a s), which served the purpose of dwellings. They were arboreal houses. And from them the human beings of that stage, in the first part of the Ṭreṭā-yuga, derived all the other simple things they needed. Gradually physical love appeared amongst them; and progeny became physical, with periodic and repeated gestation. Because of this appearance of grosser desire in them, the mind-created trees died away, and other kinds of trees appeared, in their place, with four straight branches each. From these, the race drew such food and apparel as it needed. The food was of the nature of a liquid secretion like honey, stored in pot-like fruit, made without the help of bees, and it was beautiful to see and smell and taste, and greatly nourishing. Then avarice grew amongst them

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तथा ताः क्रमशो नाशं जग्मुः सर्वत्र सिद्धयः ।
आयुषोऽन्ते प्रसूयन्ते मिथुनान्येव ताः सकृत् ॥
कुलिकं *a* कुलिका चैव उत्पद्यंते मुमूर्षताम् ।
ततः प्रभृति कल्पेऽस्मिन् मिथुनानां हि संभवः ॥

a गुलिकं गुलिका चैव? The *Brahma-Purāṇa* and the *Maṭsya-Purāṇa* give more details about these, in describing various continents (V a r ṣ h a s). The *Vishṇu Purāṇa* gives us a slightly fuller account of the s i ḍ ḍ h i s referred to here. The current verses and views of Samskṛṭ lore, as regards उद्भिज्ज, स्वेदज, etc., (*vide* footnote at p. 27, Lecture I) also apply to the successive human races.

yet more, and egoism, and the sense of mineness; and the trees which had given them all they needed, dwelling, food and raiment, died out because of that sin; and the pairs of heat and cold, and hunger and thirst, were born amongst the people; and also evil men, demons and monsters, serpents, beasts, birds and ferocious reptiles, and fishes and crawling creatures, some born without envelopes and some through eggs; for all such are the progeny of evil thought and sinful deed. Then to protect themselves from the inclemencies of the changeful weather, the people began to make the first artificial dwellings; and villages, towns and cities, of various sizes, were formed. And they made the first houses in imitation of the shapes of their former arboreal dwellings. And they also began to work for food. But the industry was light. The rain came at their wish and prayer[1]; and it collected in hollows, and flowed forth in the low-lying channels, making lakes and rivers. Then a new kind of vegetation grew up; trees bearing various kinds of fruit at fixed seasons; and wild cereals of fourteen kinds. They grew up near the habitations as well as in the forests, not requiring human labor to plant and sow and grow, but only to pluck and reap and store. But loves and

[1] Praying for rain, amongst the African people, and other descendants of the third Root-Race, is a memory of those times. In the fifth, it became more elaborate, connected with superphysical rituals of sacrifice.

hates and jealousies and mutual hurting increased yet more among them, and the stronger took possession of the trees and cereals, excluding the weaker; for inequalities of mind and body had appeared with the new way of progenition; and then these sources of laborless food failed also. Then they prayed to Brahmā in dire distress and He made the earth, the great mother and source of all nourishment, take shape as a cow (that is, milch-animals appeared) and Brahmā milked the cow and taught them how to milk it, and various cereals and plants appeared again. But they would no longer grow and produce fruit of themselves, as before. So Brahmā perfected the hands of the people and taught them the use of the hands, and the ways of industry and agriculture and horticulture, how to grow canes and grasses and cereals of various kinds. And thenceforwards men live by the labor of their hands. And this epoch is called the epoch of hand-power (hasṭa-siḍḍhi), as the preceding ones were those of tree-power (vārkṣhī-siḍḍhi) and osmosis-power (rasollasā-siḍḍhi) and will-power (ichchhā-siḍḍhi). Since that time food has to be earned with toil, and all other supplies have to be won by industry. After teaching them the arts of trade and tillage of the soil, Brahmā established laws and conventions, differentiating the people gradually, more and more, into castes and colors, according to their different capacities and tendencies. And he

divided life into different stages, according to the conditions newly come to prevail, of the birth, growth, decay and death of bodies. And for each caste and each stage he assigned appropriate duties."[1]

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[1] तासु सर्वासु नष्टासु नभसः प्रच्युता रसाः ।
पयसः कल्पवृक्षास्ते संभूता गृहसंस्थिताः ॥
सर्वप्रत्युपभोगाश्च तासां तेभ्यः प्रजायत ।
वर्त्तयन्ति स्म तेभ्यस्ता त्रेतायुगमुखे तदा ॥
ततः कालेन वै रागस्तासामाकस्मिकोऽभवत् ।
मासि मास्यार्त्तवोत्पत्या गर्भोत्पत्तिः पुनःपुनः ॥
रागोत्पत्त्या ततस्तासां वृक्षास्ते गृहसंस्थिताः ।
प्रणेशुरपरे चासंश्चतुःशाखा महीरुहाः ॥
वस्त्राणि च प्रसूयन्ते फलेष्वाभरणानि च ।
तेष्वेव जायते तेषां गन्धवर्णरसान्वितम् ॥
अमाक्षिकं महावीर्यं पुटके पुटके मधु ।
तेन ता वर्त्तयंति स्म मुखे त्रेतायुगस्य वै ॥
ततः कालांतरेणैव पुनर्लोभान्वितास्तु ताः ।
वृक्षांस्ताः पर्यगृह्णन्त ममत्वाविष्टचेतसः ॥
नेशुस्तेनापचारेण ते हि तासां महीरुहाः ।
ततो द्वन्द्वान्यजायंत शीतोष्णक्षुण्मुखानि वै ॥
तास्तद्द्वंद्वोपघातार्थं चक्रुः पूर्वं पुराणि तु ।
गृहाकारा यथापूर्वं तेषामासन् महीरुहाः ॥
तथा संस्मृत्य तत्सर्वं चक्रुर्वेश्मानि ताः प्रजाः ।
कृत्वा द्वंद्वोपघातं ते वार्त्तोपायमचिंतयन् ॥
नष्टेषु मधुना सार्धं कल्पवृक्षेष्वशेषतः ।
विषादव्याकुलास्ता वै प्रजास्तृष्णाक्षुधार्दिताः ॥
ततः प्रादुर्बभौ तासां सिद्धिस्त्रेतामुखे तदा ।
वार्त्ता स्वसाधिता त्वन्या वृष्टिस्तासां निकामतः ॥
तासां वृष्ट्युदकानीह यानि निम्नगतानि वै ।
वृष्ट्यावरुद्धैरभवन् स्रोतःखातानि निम्नगाः ॥
ये पुरस्तादपां स्तोका आपन्नाः पृथिवीतले ।
ततो भूमेश्च संयोगादोषध्यस्तास्तदाऽभवन् ॥

Where the *Mārkaṇḍeya Purāṇa* speaks of the Creator, Brahmā, the *Vishṇu-Bhāgavaṭa* mentions Pṛṭhu, an incarnation (a v a ṭ ā r a) of Vishṇu. It says that Pṛṭhu was the first King who was given the name of R ā j ā, and who milked the cow, and levelled the earth, and cultivated it, and drew corn and other foods from it, and also minerals and precious

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अफालकृष्टाश्चानुप्ता ग्राम्यारण्याश्चतुर्दश ।
ऋतुपुष्पफलाश्चैव वृक्षा गुल्माश्च जज्ञिरे ॥
प्रादुर्भावस्तु त्रेतायामाद्योऽयमौषधस्य तु ।
तेनौषधेन वर्त्तन्ते प्रजास्त्रेतायुगे मुने ॥
रागलोभौ समासाद्य प्रजाश्चाकस्मिकौ तदा ।
ततस्ताः पर्यगृह्णन्त नदीक्षेत्राणि पर्वतान् ॥
वृक्षगुल्मौषधीश्चैव मात्सर्याच्च यथाबलम् ।
तेन दोषेण ता नेशुरोषध्यो मिषतां द्विज ॥
पिशाचोरगरक्षांसि तथा मत्सरिणो जनाः ।
पशवः पक्षिणश्चैव नक्रा मत्स्याः सरीसृपाः ॥
अवारका ह्यंडजा वा ते ह्यधर्मप्रसूतयः ।
पुनस्तासु प्रणष्टासु विभ्रान्तास्ताः पुनः प्रजाः ॥
ब्रह्माणं शरणं जग्मुः क्षुधार्त्ताः परमेष्ठिनम् ।
दुग्धेयं गौस्तदा तेन सस्यानि पृथिवीतले ॥
जज्ञिरे तानि बीजानि ग्राम्यारण्यास्तु ताः पुनः ।
यदा प्रसृष्टा ओषध्यो न प्ररोहन्ति ताः पुनः ॥
ततः स तासां वृद्ध्यर्थं वार्त्तोपायं चकार ह ।
ब्रह्मा स्वयंभूर्भगवान् हस्तासिद्धिं च कर्मजाम् ॥
ततः प्रभृत्यथौषध्यः कृष्टपच्यास्तु जज्ञिरे ।
संसिद्धायां तु वार्त्तायां ततस्तासां स्वयंप्रभुः ॥
मर्यादां स्थापयामास यथान्यायं यथागुणम् ।
वर्णानामाश्रमाणां च धर्मान् धर्मभृतां वर ॥

stones, and created houses and towns, for the first time, in the history of the race.

At the birth of Pṛṭhu, the angels (gandharvas) sang:

> He will be known as the Râjâ because he will rejoice the hearts of men by his great deeds. . . The illustrious son of Vena, the Lord of Powers, like a very father to the people, provided them with food when they were hungry and taught them how to milk the cow, and level the surface of the earth, and draw from it the cereals; and he constructed, and taught them to construct, cattle-pens, tents and houses, villages, towns and cities, and market-places and forts and strongholds of various kinds; and also how to work mines and quarry stone. Before the time of Pṛṭhu, these things did not exist and the people dwelt at ease, without fear and danger of any kind, here and there, wherever they pleased.[1]

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[1] रंजयिष्यति यल्लोकमयमात्मविचेष्टितैः ।
अथामुमाहू राजानं मनोरंजनकैः प्रजाः ॥ IV. xvi. 15.
चूर्णयन्स्वधनुष्कोट्या गिरिकूटानि राजराट् ।
भूमण्डलमिदं वैन्यः प्रायश्चक्रे समं विभुः ॥
अथास्मिन्भगवान्वैन्यः प्रजानां वृत्तिदः पिता ।
निवासान्कल्पयांचक्रे तत्र तत्र यथार्हतः ॥
ग्रामान्पुरः पत्तनानि दुर्गाणि विविधानि च ।
घोषान्व्रजान्सशिबिरानाकरान्खेटखर्वटान् ॥
प्राक् पृथोरिह नैवैषा पुरग्रामादिकल्पना ।
यथासुखं वसंतिस्म तत्रतत्राकुतोभयाः ॥
V. xviii. 29 to 32.

Such is a bird's-eye view of the past history of the race in the words of the Purāṇas.[1]

[1] Many particulars will be found in *Vishṇu-Purāṇa* I. vi. Wilson's translation; and from other Purāṇas may be gathered by the student who is prepared to give the necessary time and labor, many details about the third and the fourth Races and even much larger facts, like 'Chains' and 'Systems'. In *The Pedigree of Man*, Mrs. Besant has identified 'Chains' with the various bodies which Brahmā 'casts off' from time to time, apparently in one Day. The *Maṭsya-Purāṇa* describes eighteen 'days' of Brahmā, seventeen preceding the present. Each Purāṇa is supposed to have a special reference to the minor cycles in the present chain which 'reflect' the great 'days,' respectively. The weirdest and most exuberant fancies of the most romantic story-writer of to-day seem to be anticipated in the Purāṇas, as having been actual facts at some stage or other of the many races and sub-races and the hundreds of minor civilisations touched upon by them. The gigantic bodies and changeful forms of all the most weird and monstrous kinds of the earlier races of Titans; their peculiarity of substance so that nothing could hurt them, not even the electric forces of Indra's thunderbolt as in the case of Namuchi; the gradual diminution of size and solidification of substance of the bodies, till they became perfectly adamantine in texture and invulnerable to weapons, so that even the discus of Vishṇu and the trident of Shiva and the will-force of Ṛshis could not blast them, or cut through their stiff necks or pierce their hard hearts, while the results of their ṭapas lasted, as in the case of Hiraṇyākṣha and Hiraṇya-Kashipu and Rāvaṇa and Kumbhakarṇa; the rapid growth and maturation of the Rākṣhasa-races, as in the case of Ghatoṭkacha; instantaneous conception, birth and attainment of full size, as in the case of ḍevas and apsaras; budding off or oozing off in sweat, as in the case of the Maiṭrā-varuṇas, Vasishtha and Agasṭya; the intermarriages of the Ḍevas, the Ḍaiṭyas, the Rākṣhasas and the divine Kings of the Solar and Lunar dynasties, as in the case of the immense family of Kashyapa, of Samvaraṇa with Ṭapaṭī, of

As to the future, it is said, briefly, that after the

Yayâṭi with Sharmiṣhthâ and Ḍevayâṇī, etc., etc.—all these are to be found in the Purâṇas. A great war of æroplanes is described in the *Maṭsya-Purāṇa* in connexion with the Ṭripura-war. Another type of civilisation is described for the days of Râvaṇa, in the *Rāmāyaṇa*—and so on. It is obvious that a work which aims at surveying the whole of this world-system's history from beginning to end, to deal with the 'ten' subjects which Purâṇas deal with, can take account of only the most important events and types. It will have to speak of globes instead of countries, of genera instead of sub-races, of races instead of individuals, of epochs and cycles in place of centuries and years and months. This is what the Purâṇas do. A King means very often a whole Race and Dynasty. An event means what extended over a whole civilisation occupying perhaps thousands of years. In this way only may the Purâṇas be interpreted usefully.

To Theosophists, all this will be mere repetition of what is described in much ampler detail and more lucidly and connectedly and intelligibly, in *The Secret Doctrine* and *The Pedigree of Man*. To others it may have the interest of novelty. To the Theosophist also, it may be a satisfaction to find that the Purâṇas give the outlines of the history almost in the same words as are used in *The Secret Doctrine*; and *vice versa*, to many Hinḍūs who may not have had the opportunity of looking into the Purâṇas, it may be a welcome confirmation of Theosophical doctrines. It is partly for this reason that these lengthy extracts have been given. It should be noted that the available printed text is more or less corrupt, as stated by the editors and publishers themselves of the Bombay edition of the *Mārkaṇdeya Purāṇa*; and verses and chapters have become disarranged and thrown out of their original and proper order, while other parts have been wholly lost or withdrawn from public gaze by the custodians of the knowledge. In making the extracts and the translation, I have therefore had to make some very slight change in the order of the verses, in two or three places, to obtain a connected sense out of them, in accordance with *The Secret Doctrine*.

Dark Age (Kali-yuga) is over, the old conditions of the Golden Age (Saṭya-yuga) will be established again. It is also said that one age only does not necessarily prevail over all the earth at a time; but that while one age is regnant in one part of and amongst one people, another may be holding sway in another part and over another people—like the older and the younger generation existing side by side, or like many brothers living on together with many years' difference between them. Putting these statements together we may infer that what is meant by the return of the Golden Age is this, that humanity, regarded as a whole, will tire of its present mood of intense egoism and sex-difference; of the involved loves and hates and vehement excitements of the passions; of the endless clash of opinion against opinion and pride against pride; of the desperate struggle for existence, not only for the necessaries of life, but for power, prestige and luxuries; and that, so tiring of it all, the human racial soul will gradually withdraw to a higher level, to the bi-sexual and then the sexless conditions, and to the comparative freedom from the grosser passions and the more peaceful joys of spiritual love and sympathy and co-operation which those conditions mean, before merging into liberation (mokṣha) with the closing of Brahmā's, *i.e.*, our Round-Manu's, day of wakefulness and work.

In the setting of these transformations of the human race, have arisen the Laws of Manu which we

have to deal with. But, before taking them up, it may not be out of place to make a few comments on these brief historical outlines, as they have to be referred to over and over again, in understanding the reasons for those laws.

In the first place it may be noted that there is nothing inherently improbable in such a course of transformations. The law of analogy is coming to be recognised more and more as all-pervading, even by modern science, which begins to see that atoms are as solar systems, and that the life of a single-celled animal is typical of all life. The law of recapitulation, *viz.*, that every individual recapitulates in its growth the types of all preceding kingdoms and races, is definitely enunciated by evolutionist science; and this law is based on, is indeed but another form of, the law of analogy. If there be any truth in these laws, then, since we may distinguish these stages and transformations in the life of a single human being, we may well infer that the life of the whole race will be found to correspond. The infant shows the stage of sexlessness; the adolescent, the traces of both; the grown-up, of difference; the aging, again a gradual effacement of difference; and the aged, a complete effacement. Of course, at present, these stages are marked more psychologically than physiologically. But the analogy is sufficient for our purpose of establishing a *prima facie* likelihood.

Secondly, the need to refer to sex-difference so prominently, is due to the fact that, as indicated in the extracts, all other features and differentiations, psychological and physiological, and forms of social organisation and other appurtenances, depend upon this; and changes in those run parallel with changes in this. The purpose of all this evolution and involution may be described, in one way, as being, first, the growth of egoism, and, then, the transcendence of it. But the most concrete embodiment of this idea is the accentuation, and then the blurring, of the sex-feeling. On these again, depend the nascence and the abeyance of all the other passions; and on them, in turn, all the other endless complications of life. Hence the prominence given to it.

In the third place, it will appear to many that, in the extracts, cause and effect have been reversed. It is stated that physical degenerations and changes take place in their natural environments because of psychical degenerations and changes in the men; while a thinker of to-day would deem it safer to say that the psychical changes took place because of the physical changes. Because men are greedy and quarrelsome, therefore the rains fail, and the crops do not grow and famine stalks in the land—is a startling way of putting things to the modern thinker. To him it appears more reasonable to say that because the harvest has failed and there is a shortage of food, therefore there are more thefts and burglaries, and men

perforce show greed and selfishness, and endeavor to snatch the crumbs away from the hands of their fellow-men.

The final truth, and in the most comprehensive sense, is, of course, the truth of the interdependence of spirit and matter, consciousness and vehicle; the truth of psycho-physical parallelism, that changes of one series of phenomena go side by side with changes in the other series; and taking the total of time, it is impossible to say which precede as cause and which succeed as effect. And the words of the *Vishṇu Purāṇa* approximate to this view more closely, where it describes the same stages of primeval human history. It says that Vishṇu, on the one hand, hardened the hearts of men, and, on the other, simultaneously produced the changes in the natural surroundings, which made it possible for humanity to taste in full the experiences connected with the spirit of Egoism, so that it might return to mutual love and to submission to the Will of the Good and the All-Merciful with a fuller heart and mind. But if we mark off definitely a number of events as making up a cycle, then it becomes possible to say whether a psychical event stands at the beginning, or a physical event, each alternately succeeding event being, in the former case psychical, in the latter physical. Thus, a thought leads to an action; that gives rise to another thought; that leads to another action and so on. Or, an action

gives rise to a thought; that leads to a new action; that gives rise to another thought, and so on. It is thus a matter of temperament and of selection for the purpose in hand, whether we shall begin the cycle which we wish to mark out for study, with a psychical event or a physical event. The ancients most clearly enunciated the absolute truth of this interdependence and rotation, for metaphysical purposes. But for the empirical, or practical, purposes of guiding the life of a world-system, or of a minute individual therein, they begin with consciousness. From this standpoint, the material arrangements and conditions of any particular world-system, or planet, or department of it, are the product of the will and the consciousness of its Ruler; even as a house, a garden, a school-room for the education of his children, with all its furniture and appliances, is the creation of its proprietor's will and consciousness. In the case of a world, at least one purpose of the Logos in creating its conditions is to make them subserve the evolution of the embodied selves with whom He is dealing. And once we recognise that the arrangements of the physical world are the product of superphysical forces, we may well go on to say that the gifts of the Gods flow forth more readily when the men are virtuous and loving to each other and to the Gods. In order that milk may flow forth in abundance from the mother's breast, there must be a surge of mother-love in her and of tender compassion for the helpless baby. And this will be when the baby

turns to her. How shall it flow when the children quarrel among themselves and insult her, or are grown-up and self-reliant, and do not care for her any more? Even so is it with the human race and its great mother, the Earth. When human beings multiply too much in sin, the Earth becomes barren by counterpoise, to maintain the balance of nature. The corruption of the emotional and the astral atmosphere by the masses of vicious thought and feeling super-physically reacts on the physical atmosphere, and the clouds and the rains and famines, and therefore plagues, arise.[1]

From the matter-of-fact standpoint of modern politics and economics also, if it is true that a shortage of supply increases the intensity of competition in the demand, it is also true that if the producers are weaker than the non-producers, and deprive them unjustly by force and cunning of the produce of their labor, leaving them not even a living minimum, then they will surely cease to labor and produce, and will swell the ranks of the non-producers of various sorts, till gradually the whole land will reel back into the beast, as has been illustrated repeatedly even in the recent history of the nations. It is also admitted conversely that the quality and quantity of the work

[1] See the story of the demon Karkatī, the cholera-microbe, in the *Yoga-Vāsiṣhṭha* and of the monster Ḍuhsaha-yakṣhmā, the consumption-bacillus, in the *Mārkaṇḍeya Purāṇa*.

of the cheerful and contented workman are better than those of the morose, the sullen, the discontented. And, finally, it is recognised that it is not the natural needs but the artificial greeds of highly intelligent speculators, with their trusts and their corners and their endless devices for tempting or forcing others to their ruin, that make the struggle for existence so very much more painful than it would otherwise be. Indeed, it is becoming undisputed that the present system of competition in the over-production and over-acquisition of luxuries is the cause of an enormous wastage of all kinds, and of the lack of necessaries to large masses of people. Thus even matter-of-fact economics ultimately base on character and sentiments, and do not altogether contradict and disprove the old books.

Fourthly, as to the other details about the super-physical powers, if we look around us to day, we find facts which answer very nearly to the descriptions. The vegetable kingdom and the lower forms of the animal kingdom live by what may be called the osmosis-power (rasollasā-siḍḍhi). They absorb nourishment from the surrounding elements without any deliberate effort. The large majority of animals, and men also, live even at the present day by what may well be said to be nothing else than the tree-power (vārkṣhi-siḍḍhi); a considerable part of the human population of the earth still derives all its requirements, food and

clothes and utensils and house-materials, wholly from various kinds of plants; to say nothing of the fact that the most important part of human nourishment is air-breathing, which is but a form of r a s o l l a s ā. All the varieties of sex-conditions and methods of propagation too, are to be observed in the vegetable and animal kingdoms to-day. It has only to be remembered that the human beings of those first Races were very different in bodily constitution from those of to-day, though the embodied selves were the same—as is shown, for instance, by the statement that Jaya and Vijaya incarnated as Hiraṇyākṣha and Hiraṇya-Kashipu in the earlier races, then again as Rāvaṇa and Kumbhakarṇa in the fourth race, and finally as Shishupāla and Ḍanṭavakṭra in the Āryan. And because their bodily constitution was so different, therefore, when the Purāṇas speak of their food and drink and clothing and dwellings as coming from the trees and the waters, they do not mean that richly cooked viands, and elaborately prepared liquors, and silks and satins and woollens and brocades, and palaces of brick and and stone and marble, came out direct from the waters and the trees, but just the means of nourishment and of covering up their bodies and of escaping from the rigors of the changing climate.

A fifth point which might be dwelt upon, is that some of the Paurāṇika statements confirm the Theosophical view that, in the present Round, the lower

kingdoms have descended out of the human, though in the previous Rounds the human was gradually developed out of the former.

In the other Purāṇas, these ideas seem to be indicated by such stories as that of the primal creations by Ruḍra-Sṭhāṇu, under the commands of Brahmā, which creations (monads) were exact copies of their Creator, and would not multiply in turn; and again that of the Mohinī-avaṭāra of Vishṇu, during the period of which the germs of life that emanated from Shiva became the minerals. The significance of such stories seems to be that what are known as the elemental kingdoms in Theosophic literature, are, so to say, matured and live their life *within* the body of God, just as the seeds of a plant have a slightly separate life, and attain maturity, *within* the body of the parent-plant; and that when they appear first of all on the physical plane, they appear as the mineral kingdom. The *Vishṇu-Bhāgavaṭa* indicates that these stories belong to previous manvanṭaras, or Rounds. On the other hand, in the present or Vaivasvaṭa Round, the animal kingdom is described as born from the different wives of the Ṛshi Kashyapa, the eldest of whom is Aḍiṭi, which is also a name for the Earth, and all of whom are the daughters of Ḍakṣha, who has taken a new and human birth as a descendant of Vaivasvaṭa Manu.

On the question of fact, obviously the layman, the non-expert in physical and superphysical science, is

not competent to pass any opinion. He must take his facts from modern science and ancient scripture. But reconciliation between the two does not seem to be impossible, and may be attempted, even by the non-expert, on grounds of reason.

On the one hand, we have the view of the fixity of species, as indicated, for instance, in Manu's verse:

> As the Creator fixed primally, such is the nature of each creature throughout the period of manifestation, and appears in that creature of itself, be it murderous or be it compassionate, gentle or harsh, virtuous or vicious, truthful or deceptive.[1]

On the other hand, there is the view of evolution, of the origin of species, proclaimed by modern science and also indicated amply in ancient literature, and most emphatically in respect of the gradual progress of the embodied self through the lower to the higher stages, till it arrives at the human stage, when liberation becomes possible.

And the third question is, whether there has been a special exception, in the present Round, and a reversal of the normal process, so that lower forms have descended out of higher.

Some slight treatment of these views is relevant here, because of its bearing on the caste-question, as will be pointed out later.

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[1] हिंस्राहिंस्रे मृदुक्रूरे धर्माधर्मावृतानृते ।
यद्यस्य सोऽदधात् सर्गे तत्तस्य स्वयमाविशेत् ॥ i. 29.

The reconciliation of all these views seems to lie in the fact, now recognised by some of the most prominent evolutionists, that what they call the primal germ-plasm, the ancestral germinal cell, the infinitesimal biophore, the living atom, in short, has in it already the whole of the infinite possibilities of spontaneous variations and natural selections of forms, *i.e.*, definite species; but that the unfolding of these possibilities of forms is successive, *i.e.*, by evolution. This is in exact accord with the ancient view that the infinite is contained in the infinitesimal, that every atom contains everything.[1]

But the consciousness of Brahmā—taking the name as representative of any ruling consciousness of the requisite grade and power—makes limitations of time and space, and decides for each particular germ-cell of life what particular form it shall develop and manifest, for what period of time, and in what region of His system—somewhat as a human being makes pots and pans out of homogeneous clay and decides how long the clay shall stay in the form of any one pot or pan, and then be broken up and fashioned into another. It is fairly obvious that each expression of countenance, each gesture, each attitude of body of any living creature, embodies a mood of his consciousness. And if photographs were taken of each such expression

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[1] अणोरणीयान् महतो महीयान् and सर्वं सर्वत्र सर्वदा and सर्वं सर्वात्मकं विद्धि। and so on.

and gesture, and could be animated each by a separate piece of vitality, then the one creature would become and remain so many different creatures, till the photographs faded away. Somewhat thus, each living creature may be regarded as a mood of Brahmā's consciousness. The Purāṇas say so: *e.g.*, Brahmā was wroth on a certain occasion, and His hair slid off as ever-angry serpents. On another, He shed tears of sorrow and vexation, and these became the germs of dire diseases. His smiles of joy became the Gods and gladsome fairies. His restlessness and moods of activity became the human kingdom.

That poisonous toxins and disease-germs are produced by painful cerebral functionings is recognised by modern medicine. And researches in psychical science show that thoughts vitalised by surges of emotion take forms in subtler matter, and that, if the emotion is sufficiently powerful, they may become more densely material and even visible to others. What wonder then that Brahmā's moods should take living shape! Further, as every consciousness, high or low, is governed by the eternal law of rhythmic swing, so these moods and manifestations of Brahmā's mind would also follow a definite course; they would proceed gradually from the sense of unity and love to separateness and struggle; and then back again. These two expressions cover all varieties of manifestation. But—and this is

the point of the reconciliation—we may trace our cycle from any point we please. Also, there are other cycles running at the same time, but at different stages, from different standpoints, and on other, but connected, planes. We may trace our cycle from unity to separateness and back again; or we can trace it from separateness to unity and back again. We may count the complete day from sunrise to sunrise, or from sunset to sunset, or from midnight to midnight, or, finally, from midday to midday. And while it is midday in one place, it is midnight, or morning, or evening, in others. In one sense, the infant progresses into the man, and the man decays into the corpse. This is true from the standpoint of the body. But from the standpoint of the Spirit, it would perhaps be truer to say that the innocent child degenerates into the selfish and worldly-minded man, and the man of the world refines again into the gentle and peaceful Sage.

If we take only the period of active manifestation, the day of Brahmā, as a complete circle, then its first half makes the Path of Pursuit, and its second, the Path of Renunciation. But if we take one day and one night as making a complete cycle, then from the middle-point of mergence to the middle-point of emergence or manifestation will be the Path of Pursuit; and from the middle-point of manifestation to the middle-point of mergence again will be the Path of Renunciation. After the deepest slumber at midnight,

there will be a nascent tendency towards the dawn and waking, even during mergence. And after the climax of activity at the middle of the day, there will supervene a growing inclination to rest, though half the day is yet to run. In this way all kinds of cycles and sub-cycles may be formed.

And it may well be, that in coming up along the previous Rounds, the embodied selves gradually unfolded and then rolled up and put back into abeyance, but still within themselves, the grosser and more evil tendencies that make for dullness and hate and struggle, till they arrived at the human stage; and then, in a time of reaction and recrudescence of selfishness, corresponding to bodily decay and disease in the individual, they have let loose these germs, and thus provided the material sheathing of animal forms through which new and younger embodied selves will gradually develop and progress in the endless course of cycles—and develop and progress with the help of the present human selves, giving to these the opportunity of expiation and repayment of debt by becoming office-bearers and making spiritual progress as a race, corresponding to the spiritual old age of an individual. In this way is kept up the endless stream of generations of selves and of forms, and the unceasing rotation of the Wheel of Life along the spokes and tyre of which they evolve and involve.

As Manu says:

> Countless are the forms which issue forth from His body, and provide vehicles of active manifestation for individualised selves, high and low, old and young, and these forms are, in turn, kept moving by these selves.[1]

And an *Upaniṣhaṭ* says:

> In that vast wheel of Brahman, which contains and nourishes all, the hamsas, the individualised selves, whirl and wander ceaselessly, so long as they fancy and keep themselves apart from the Mover at the centre of the wheel. But so soon as they realise that they are one with It, so soon do they attain to their inherent immortality.[2]

Thus far the history of the human race as given in the Purāṇas, and such proof of its correctness as may be supplied by arguments based on familiar experience and analogy.

From these outlines of the racial history, it is clear that for the first two stages no such laws were required as are to be found in the current Institutes (*Smṛṭis*). The objects of the two halves of life were realised by these races instinctively or deliberately in a very simple fashion,

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[1] असंख्या मूर्त्तयस्तस्य निष्पतंति शरीरतः ।
उच्चावचानि भूतानि सततं चेष्टयन्ति याः ॥ xii. 15.

[2] सर्वाजीवे सर्वसंस्थे बृहन्ते यस्मिन् हंसो भ्राम्यते ब्रह्मचक्रे ।
पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्ततस्तेनामृतत्वमेति ॥
Shveṭāshvaṭara, i. 6.

without the use of any elaborate regulations. Equality, fraternity and liberty, in their crudest physical sense, were not merely possible as ideals then, but were actual, and indeed inevitable, among people who split off into equal halves, one from another, like amœbæ; budded off from the full-grown, like hydræ; or who, dying out of one body, immediately put forth and flung their vitality into another, like bulbous plants, as indicated in the Rakṭa-bīja stories of the Purāṇas.

But, towards the middle and end of the third stage, when the method of propagation became different, and therefore distinctions arose of older and younger and equal; when physical fraternity was superseded by an unignorable paternity and maternity and filiety; physical equality, by the obtrusive difference between the tiny infant and the full-grown man; and physical liberty by a patent helplessness on the one hand, and, on the other, an inner soul-compulsion to supply not only one's own but the helpless dependents' needs; when loves and hates supervened, and egoistic misappropriations by one of what was intended for many, defeated the primal, simple and instinctive socialism and commonwealth—a commonwealth like that of the non-ferocious birds and animals to-day; then equality, fraternity and liberty transferred themselves from the physical to the superphysical planes; and equality became equality of right to maintenance of body and education of mind; fraternity became

brotherhood of soul; and liberty the inner liberty of Spirit which is ever indefeasible in all times and places; and then laws and conventions and divisions of labor became necessary, and divine Kings were appointed to govern men, as said in the *Yoga-Vāsiṣhtha*:

> *Vasiṣhtha says to Rāma:* In the shoreless immensity of Brahman, our particular Creator, Brahmā, arose of His own accord a vast Centre of Vibration, as a wave arises amongst countless waves on the surface of the ocean. When, in this creation of His, the Golden Age came to an end—the age when infant humanity simply moved and acted, always, and as bidden by the elders of the race, and so grew towards maturity—then, because the growing egoism struggled with the old innocent obedience, humanity suffered confusion, as does the child passing into youth. Then Brahmā, surveying the whole plan and history of His creation, past, present and future, created me, and stored all possible kinds of knowledge in my mind, and sent me down to earth to replace the ignorance and error of the childlike race with education and truthful science. And as I was sent, so were other Sages also sent, Nāraḍa and others, all under the leadership of Sanaṭ-Kumāra.[1] These Sages then

[1] Sanaṭ-Kumāra, as Skanḍa, is referred to in the *Chhānḍogya Upaniṣhaṭ* as the Final Initiator who gives the Ṭāraka-Manṭra, the secret which enables the jīva to 'cross over,' and is thus a representative of Shiva, whose son he is (as Skanḍa or Guha) *through* a number of great

established Kings in various regions of the earth, to guide the perplexed people, and formulated many laws and sciences, for mutual help and sacrifice amongst the human and the ḍeva kingdoms. They framed these laws and sciences out of their memory, in order to help on the accomplishment of the three objects of the life of matter: Duty, Profit and Pleasure. But with the further lapse of time, when the wish for food became diurnal, and agricultural labor to earn it necessary, then feuds and rivalries and disturbances of emotion in men, and oppositions of heat and cold and wind and weather in nature, arose concurrently, and Kings became unable to guide and govern their peoples without wars and struggles with enemies outside their dominions, and without the infliction of punishments inside. And, therefore, both rulers and ruled suffered great depression. Then, in order to enhearten them again, and carry on the Creator's plan of evolution to its fulfilment, we expounded, to the Kings and rulers, the wide-ranging views of the

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beings, Pârvaṭi and Agni and Gaṅgâ and six Kṛṭṭikās. Sāmba, the son of Kṛshṇa, is said to be an incarnation of His, or over-shadowed by Him. *The Secret Doctrine* speaks of Him as the Great Initiator, or the Great Being, the leader of the band of the four Kumâras, forms of Shiva, who sacrifice themselves for the sake of Earth's humanity, and come over from Venus in her last Round, after the end of our Kṛṭa-Yuga, and about the middle of Ṭ r e ṭ ā, the time of the third Root-Race, about eighteen million years ago, and whose bodies are created by K r i y ā-s h a k ṭ i, by many Lords of Wisdom.

true knowledge (explaining the scheme of life, and the necessity of the apparently evil stages, and the laws wherewith to regulate those stages and achieve life's ends through them). Because this Science of Life, this Science of the Self (A ḍ h y â ṭ m a-v i ḍ y â) was first expounded to the Kings, therefore it came to be known as the Royal Science and the Royal Secret. From the Kings it filtered out into the subject-peoples. Knowing it, and knowing it alone, may men, be they Kings or be they subjects, attain to peace of mind and do their duties well.[1]

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[1] परमे ब्रह्मणि ब्रह्मा स्वभाववशतः स्वयम् ।
जातः स्पंदमयो नित्यमूर्मिरंबुनिधाविव ॥
दृष्ट्वेवमातुरं सर्गं सर्गस्य सकलां गतिम् ।
भूतभव्यभविष्यत्स्थां ददर्श परमेश्वरः ॥
स क्रियाक्रमकालस्य कृतादेः क्षय आगते ।
मोहमालोच्य लोकानां कारुण्यमगमत् प्रभुः ॥
ततो मामीश्वरः सृष्ट्वा ज्ञानेनायोज्य चासकृत् ।
विससर्ज महीपीठं लोकस्याज्ञानशांतये ॥
यथाहं प्रहितस्तेन तथान्ये च महर्षयः ।
सनत्कुमारप्रमुखा नारदाद्याश्च भूरिशः ॥
क्रियाक्रमेण पुण्येन तथा ज्ञानक्रमेण च ।
मनोमोहामयोन्नद्धमुद्धर्त्तुं लोकमीरिताः ॥
महर्षिभिस्ततस्तैस्तैः क्षीणे कृतयुगे पुरा ।
क्रमात्क्रियाक्रमे शुद्धे पृथिव्यां तनुतां गते ॥
क्रियाक्रमविधानार्थं मर्यादानियमाय च ।
पृथग्देशविभागेन भूपालाः परिकल्पिताः ॥
बहूनि स्मृतिशास्त्राणि यज्ञशास्त्राणि चावनौ ।
धर्मकामार्थसिद्ध्यर्थं कल्पितान्युचितान्यथ ॥
कालचक्रे वहत्यस्मिंस्ततो विगलितक्रमे ।
प्रत्यहं भोजनपरे जने शाल्यर्जनोन्मुखे ॥

Manu has a verse which has a similar significance for the Theosophical reader. Svāyambhuva, the first Manu, is approached by the Ṛshis for instruction. After speaking a few verses to them, he says:

> All this Science of human duties, the Ṛshi Bhṛgu will explain to you in full. He learnt it from me in its entirety.[1]

And thereafter it is Bhṛgu who recites the *Institutes of Manu* to the listeners.

Bhṛgu, according to the Purāṇas, is the ancestor of Venus, Shukra, and we are told by H. P. B., in *The Secret Doctrine*, that from the planet Venus, now in its last or seventh Round, perfected Beings came over to the earth at about the middle of our third Race, to guide this humanity. Apparently, highly advanced as well as younger embodied selves have come in from other planets also, to colonise the

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द्वंद्वानि संप्रवृत्तानि विषयार्थं महीभुजाम् ।
दैन्यतां संप्रयातानि भूतानि भुवि भूरिशः ॥
ततो युद्धं विना भूपाः महीं पालयितुं क्षमाः ।
न समर्थास्तदायाताः प्रजाभिः सह दीनताम् ॥
तेषां दैन्यापनोदार्थं सम्यग्दृष्टिक्रमाय च ।
ततोऽस्मदादिभिः प्रोक्ता महत्यो ज्ञानदृष्टयः ॥
अध्यात्मविद्या तेनेयं पूर्वराजसु वर्णिता ।
तदनु प्रसृता लोके राजविद्येत्युदाहृता ॥
राजविद्या राजगुह्यमध्यात्मज्ञानमुत्तमम् ।
ज्ञात्वा राघव राजानः परां निर्दुःखतां गताः ॥ II. xi. 3-18.

[1] एतद्वोऽयम् भृगुः शास्त्रं श्रावयिष्यत्यशेषतः ।
एतद्धि मत्तोऽधिजगे सर्वमेषोऽखिलं मुनिः ॥ *Manu*, i. 59.

earth and to help in ruling the colonies, as is indicated by the stories of the Solar and Lunar Kings and their births and marriages, and of the various classes of ancestors (Piṭṛs), who are the sons of various Sages (Ṛṣhis) connected with various planets, and make up the bulk of our population.[1]

But the work of principal Guides and Teachers was taken up by the beings from Venus. And the laws given by Bhṛgu, a portion of which seems to be embodied in the current rescensions of *Manu-Smṛṭi*, are, then, the laws which appertain to the special circumstances of the human race during the epoch of hand-power (hasṭa-siḍḍhi), and sex-difference. For that epoch the 'caste and order polity' (Varṇāshrama Ḍharma) of Manu[2] as declared by Bhṛgu, is the archetype and basis of all systems of law, of all the nations

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[1] ऋषिभ्यः पितरो जाताः पितृभ्यो देवमानवाः ।
देवेभ्यस्तु जगत्सर्वं चरं स्थाण्वनुपूर्वशः ॥
सोमपास्तु कवेः पुत्रा हविष्मन्तोऽङ्गिरःसुताः ।
पुलस्त्यस्याज्यपाः पुत्रा वसिष्ठस्य सुकालिनः ॥
सोमपा नाम विप्राणां क्षत्रियाणां हविर्भुजः ।
वैश्यानामाज्यपा नाम शूद्राणां तु सुकालिनः ॥

Manu, iii. 194-201.

[2] The division of Society into four castes—teachers, warriors, merchants, manual workers—and of the individual life into four orders or stages—student, householder, server, ascetic. Varṇa is, literally, color, but is used as the equivalent of caste also; because, it would seem, there is some natural correspondence between specific colors of astral and physical bodies, specific temperaments, and functional types.

and civilisations that take birth, live and die within that epoch; and which they all must follow in its broad outlines, however much they may differ in the minuter details, however much they may profess to supersede them, however much they may annul the benefits of them by working them in the wrong spirit.

In order to understand how Manu's Code is such archetype, and how, when modern efforts at solving a difficulty fail, we may perchance derive a helpful suggestion by going back to that archetype, it is desirable that we should take a survey of the main problems that vex the modern mind. These are, after all, not so very many, that is to say, the main problems. The minor ones are countless. But the important ones, on which the others depend, are comparatively few. And they have been the same for thousands of years. The words, the counters of thought, the language, have altered from age to age. Perhaps the aspects have also changed slightly. But the main issues have been the same, age after age and country after country. At the present day, perhaps some millions of tons of paper and ink are used up annually, and an incalculable amount of energy and time spent, in the putting forth of thousands upon thousands of journals, magazines, dailies, weeklies, books, pamphlets—all perpetually treading the mill of the same score or two of questions, and, to all appearance, making no palpable progress. And the spirit of the bulk of such reading and writing is the spirit of

strife, appropriate to the Dark Age; the spirit of discordant struggle, and mutual irritation, and scorn and belittlement of others and smart display of self, and continuous attack and defence; the spirit which effectually makes all satisfactory solution of the difficulties impossible, being itself the main cause of these difficulties. And it is not confined to the young and the excusable, but has invaded the legislative halls of nations and the minds and words of aged statesmen, where at least should ever reign the spirit of the Golden Age, the spirit of patriarchal anxiousness for the good of the people, of mutual recognition of good motive, of sober and earnest discussion with the one object of finding out the best way. But the consolation, in what would otherwise appear a tremendous waste of time and temper and health and energy, is that, perhaps, in this fashion, the race may be rushed more quickly through the stage of egoism and aggressiveness; that it may learn the necessary lesson of the evils thereof, in a widespread if somewhat cursory education, by means of current papers, reaching almost every home not wholly illiterate; and learn it in a shorter time, and also in a more bloodless though by no means more painless fashion, than in the immediate past, of the so-called mediæval ages, of East and West alike. Also, the Theosophist will see in these new ways and means of education, the promise of another result, in

accordance with the scheme of evolution that he believes in, *viz.*, the quicker development of the subtler astral and causal bodies, by the intensified exercise of emotion and intellect *with* restraint of physical violence, the proper day of which was the day of the fourth Race.

We are told in the old books that the Dark Age suffers consumption and waste of vitality because of fast living, of burning the candle at both ends, by intensity of sin and selfishness as well as of the inevitably corresponding self-sacrifice and merit; and that the experiences which would ordinarily spread out over 432,000 years, might by this process, be concentrated into much less than that long time. This is in accordance with the immense mental and emotional activity of the age and the neurasthenia which is its characteristic disease.

Making out a rough list of these problems even on the basis of the contents of current journals, we see these :

1. The struggle between capital and labor, between rich and poor, looms very large. How to abolish poverty; to secure an adequate supply of necessaries for every individual; to regulate professions, occupations, industries, factories, means of livelihood generally; to make impossible the perennial dislocations of social routine by strikes, riots, rebellions and revolutions; to keep the people duly alive, in short—this is the first harassing difficulty, the economical, which

is playing havoc with the nervous systems of so many statesmen and administrators, and with the very lives of thousands, nay, millions, of the poor.

2. How to assign the rights and duties of the sexes; make domestic life happier; and how to regulate population, *i.e.*, maintain a due proportion between sources of production of necessaries and the consumers of the produce—this, the problem of sex and population, is intimately connected with the first or economical problem. Competition between the sexes, struggle between the right side and the left side of the same body, war between the father and the mother, would be a horror unheard of, were it not that the spirit of egoism, pride, appropriation, beginning in the field of economics and politics, has penetrated into the home, in accordance with nature's provision that excess shall defeat itself by laying the axe to its own roots in the end.

3. How to prevent disease, secure at least a modicum of health and physical development for the people, regulate sanitation, abolish epidemics, provide for a wholesome disposal of refuse-matter, avoid overcrowding, minimise intoxication—this is another important set of the worries of the man in office, whose futile strivings with them are the joyful opportunities for trenchant but barren leaders and comments of his sworn adversaries and inappeasable critics, the occupants of the editorial and contributorial chairs.

4. What to do in the matter of education, whom to teach, whom to leave alone; whether to make it compulsory for all, or optional; make it free, or make it expensive, or leave it to the individual's means and opportunities; how to teach; what to teach; when and how far to generalise; when and how far to specialise; how far to make it literary, how far scientific, how far technical, mechanical, industrial; what times in the day and what seasons in the year to use for the purpose; to teach many things together, day after day, or few, or one at a time; what holidays to observe, whether short and frequent, or long and at long intervals; whether to insist on instruction in religion and the things of another life than the physical, instruction in manners and morals, in graceful ways and social etiquette, in courtesy and gentilesse, or whether to make the education wholly secular and leave every child, unless protected by some special and fortunate instinct, to grow up in the notion that he is better than everybody else and owes no gratitude to his elders and no debts of any kind to the social and natural organisation and environment in which he lives—this is another set of difficulties, acutely exercising the minds of literate people to-day.

5. Who shall hold sovereign power; who shall exercise authority and make and work the laws; what is the best form of government; autocratic, democratic, or midway and parliamentary; monarchical, republi-

can, or bureaucratic; plebeian, aristocratic, oligarchic; what shall be the mutual relations and proportions of the various departments of government, civil and ecclesiastical, judicial and executive, police and military, and their numerous sub-divisions; what shall be the various forms of taxation, of raising the income of the State and lessening its expenditure; what shall be the diplomatic methods of maintaining the balance of power between nations, in such a way that that balance shall always be strongly inclined in favor of one's own particular nation; how shall be avoided the crushing burdens of militarism which are nature's readjustment of that inclination of the balance—these topics form another class of questions which are the prolific source of endless heart-searching and heart-burning, blood-boiling and brain-wasting.

6. What affairs shall be dealt with officially by the government, what left to the private management of the people; who shall own the land and to what extent; in whose hands and how far shall wealth be allowed to accumulate; whether the State shall regulate, on the basis of the best available medical and scientific knowledge, the nature, quality and quantity of the food of the nation, and how and by whom it shall be produced, or whether it shall be left to the blind gropings, instincts, mutual imitations, casual readings and chance information, and the momentary likes and dislikes of the people; whether wise men

and experts in psychology and pathology, who are able to judge temperaments, and mental, moral and physical qualities, shall have a voice in the making of marriages, and in the assignment of vocations; or whether these shall be left to the blind chance and blinder competition of the inclinations of the moment of each individual—briefly whether the national organisation can and should be conducted along the lines of a wise and benevolent Socialism, in which the government shall be composed of elders, or whether the general level of character is as yet so low, and selfishness and aggressiveness so high, that it must for long continue to be let run in the rugged grooves of Individualism—these are other problems, which though but forms of those included in the before-mentioned five groups, are yet acquiring a distinct shape of their own, and beginning to make themselves felt, at first, in academical writings, and then in a more active and experimental fashion in departments of government.

Along the lines of these newest shapes of the problems, and the experiments connected with them, gradually leading on to a more equitable division of leisure and work, pleasures and honors, somewhat like the Manu's, may be found ultimately the satisfactory solution of the whole mass of difficulties—experiments, for instance, in the way of new forms of taxation, tending in the direction of a more even distribution of wealth; or of the abolition of an old system of caste

or class and the introduction of a new standard of qualification for the different vocations. Of course, the obvious defect and danger of such experiments is that they introduce a sudden change in one part of the social organisation, but make no provision for a concurrent change in the rest of the parts. If great wealth has accumulated in the hands of a few, however unrighteously they may have gathered it, and a large number of dependents have gathered round these few, even though they may be engaged in non-productive labor; if that wealth should be taken away suddenly from those few and no provision be made for those dependents—who also are part of the people and ought to be provided for, though employed unwisely for the time being—then the sudden change will surely lead to confusion and the throwing out of gear of the whole system. We cannot knock off walls and pillars and arches, here and there, at will, from under the roofs of an existing and many-storeyed building, without disaster. If we are tired of living in it, or find it defective, uncomfortable, and necessary to change, then we have either to build a new one from the foundations; or, if we have not the time and cannot afford to do so, then at the least we must carefully and thoroughly shore up and support all superincumbent weights before we make any alterations in the existing supports. Even so, a radical change from Individualism to Socialism and Humanism cannot be brought about at one stroke

and in a single day, but can only be gradually secured by: first the thorough education of the whole population, rulers and ruled, in the fundamental principles of social organisation, according to the receptivity of each individual; by the consequent change, for the better, in the general tone and spirit of each to all, a change from the wish to outrace others to the wish to carry others along; and then by the resultant improvement of the general average of character—by the education of the soul of the nation in short. Then only will become healthily possible a redistribution of work and leisure, a new division of labor and the proceeds thereof, in such a way that each shall make the best and most of his powers and take the least of personal requirements, and all shall be comfortable personally and all own the wealth of places and objects of leisure and pleasure jointly. This is the task of the sixth Race of the Theosophist. Then only will come to the human race that gentle epoch which is referred to in the Purāṇas as the nation of the 'Uṭṭara-kurus,' where there are no Kings and no laws, but all are equally virtuous. This is the state of the seventh Race, the last on our globe. But, in the meanwhile, administrators of human affairs and those whose affairs they administer seem likely to continue to work for long, yet, on the principle that "Enough for the day is the evil thereof," and not trouble themselves about ideals and deep-

lying causes. What one observes of the ways of legislation around him at this time is that some one public worker gets firm hold of some one particular grievance, and, oblivious of all others, hammers away at his own hobby, secures the public ear by dint of perseverance, and worries the legislators, till they, some hundreds in number, tired out with talking amongst themselves in endless repetition of a few ideas, in many variations of mutual sarcasm and condemnation and imputation of motives, not having the time and the opportunity, in the general hurry and hustle and speed-lust, to consider the bearings of the question in hand on other questions, not having even the inclination to examine it in the light of that general survey of life which is the business of the Science of the Self—pass a measure which perhaps remedies the particular grievance, but creates ten new ones.

Does the Manu of our Race, or His representative, Bhṛgu, deal with these problems, and are his methods any better? His Code of Life as before said is known as the Varṇāshrama Ḍharma. There are four stages (āshramas) and four castes (varṇas), appropriate for the fifth Race. The names of these two sets of four and the names of the two paths and their six ends—these sixteen words exhaust the whole of this Code of Life, and, it would seem, cover all the problems we have mentioned, with their sub-divisions, and some more besides.

How they do so remains to be studied. First, we

have to look at the problems from a different standpoint and group them in a slightly modified form. The different standpoint consists, as usual, in looking at them from within rather than from without; from the point of consciousness and its unfolding in the material vehicle, rather than that of the body and its external surroundings, lands, territories, possessions. And whatever change in classification may be needed will be due to this difference of point of view.

1. By nature of his psycho-physical constitution, every human being begins life as an individual with an increasingly separative sense of egoism. This, generally speaking, grows for, and attains its culmination at the end of the first quarter of the normal life-term. All this time others have to work for and take care of him:

> He whose parents are living, even though he be sixty years of age, feeleth as light and free of care as the two-year old baby crowing and rolling in the mother's lap.[1]

2. Then, because of that same constitution, the individual becomes a family:

> The man is not the man alone, but his wife and children also; the whole family is the extent and measure of the man.[2]

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[1] जीवतः पितरौ यस्य मातुरंकगतो यथा ।
षष्टिहायनवर्षोऽपि स द्विहायनवच्चरेत् ॥
Mahābhārata, Shânṭiparva.

[2] एतावानेव पुरुषः यज्जायात्मा प्रजेति ह । *Manu*, ix. 45.

He now begins, in turn, to think for others; he finds, with growing intensity of realisation, that he is not only an individual among individuals, but that he is also a family. Yet further, he realises, consciously or sub-consciously, that he and his family do not stand alone, but in organic interdependence with other individuals and families; that is to say, that he is not only an individual and a family, but also a community, a society, a nation. This period, also roughly speaking, lasts another quarter.

3. By a further growth along these lines, he finds that his nation or country is interdependent with many other countries and nations; briefly he finds out that he is the human Race. He realises that the network of consciousness of the racial soul really includes all individuals; that as a fact, every human being is known to every other, directly in a few cases, and indirectly in all cases, by means of intermediate individuals; and that the relationship is not only thus psychological, but that if the ancestry of any two individuals could be traced back far enough, a physical relationship would also be discovered. At this point, his egoism, the range of his self, so far attached strongly and confined to his own and his family's bodies, begins, consciously or sub-consciously, to get rather detached from these and widened out of them, by the larger outlooks and strivings that come upon him:

> "This one is my countryman; this other is a stranger"—so thinks the man of narrow mind and heart. The noble soul regards the whole wide world as kin.[1]

Another fourth of the life-term may be assigned for this stage.

4. Finally, he realises consciously or unconsciously that he is more even than the Race, that he is not to be restricted and bound down to anything limited, but is verily the Universal Self, and so must pass out of all limitations, thus coming back on a far higher level, along the spiral of life, to the first stage and then the point from which he started. The last quarter of the life-term belongs to this stage:

> He who beholdeth the Self in all, and all in the Self, he becometh all and entereth into Brahman.[2]

These are, psychologically and universally, the four 'orders,' or life-stages, of Manu.

1. The problems connected with the best and most perfect accomplishment of the first quarter of life, in its relation to and as preparation for the other three—are the problems of education, in all its departments, Pedagogics in the most comprehensive sense. They belong to the Student-Order (Brahmachāri āshrama), and are to be dealt with by the teaching caste or class (Brāhmaṇa) principally.

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[1] अयं निजः परो नेति गणना लघुचेतसाम्।
उदारचरितानां तु वसुधैव कुटुम्बकम्॥

[2] एवं यः सर्वभूतेषु पश्यत्यात्मानमात्मना।
स सर्वसमतामेत्य ब्रह्माभ्येति परं पदम्॥ *Manu*, xii. 125.

2. Those connected with the fulfilling of the needs of the second quarter, are the problems of domesticity, population and sanitation; and, as subservient to these, all questions of Economics. They belong to the Householder-Order (Gṛhasṭha āshrama) and are to be dealt with by the merchant caste or class (Vaishya) principally.

3. Those connected with the third quarter may, from one standpoint, be said to be the problems of administration and forms of Government. They belong to the Service Order (Vānaprasṭha āshrama) and are to be dealt with by the warrior caste or class (Kṣhaṭṭriya) principally.

4. Those connected with the fourth and last quarter of life, are the problems of Religion in the sense of superphysical developments and experiences, and ultimately of the life of spirituality proper, *i.e.* pure renunciation even of the superphysical (which are yet material) powers and possessions. Modern ecclesiastical questions are faint and distorted reflexions of what these are in their reality, as dealt with by the Hierarchy of Manus and Ṛṣhis which guides human evolution. They belong to the Ascetic Order (Sannyāsa āshrama) and are to be dealt with by all those of the three twice-born castes or classes who develop sufficiently to be able to take the third birth of Initiation into the High Mysteries (Yajña-ḍīkṣhā). The manual-labor caste (Shūḍra) subserves the physical side of all these.

Thus, for Manu, all human affairs become grouped under the four Orders and the four Castes :

> "The four âshramas are those of the student, the householder, the forest dweller and the ascetic who has renounced the world. And all these four arise from the householder; (that is to say, from the peculiar sex-constitution of present-day man). And
>
> The four castes are the three sub-divisions of the twice-born, *viz.*, Teacher, Warrior, and Merchant, and the once-born Laborer (Brāhmaṇa, Kṣhaṭṭriya, Vaishya and Shūḍra) ; and there is indeed no fifth anywhere." [1]

That is to say, all men, all over the earth, naturally fall into one or other of these four, according to their inner and outer characteristics. And these four castes also may be said to arise out of the household (as all the organs and functions of the body evolve out of the heart and remerge into it), for they are differentiated by difference of function, occupation or vocation; and all vocations are subservient to the upkeep of the household :

> Because he nourishes and supports the other âshramas (of all the castes) with food for body and for mind, therefore he occupies the position of the eldest. [2]

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[1] ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा ।
एते गृहस्थप्रभवाश्चत्वारः पृथगाश्रमाः ॥ *Manu*, vi. 87.
ब्राह्मणः क्षत्रियो वैश्यस्त्रयो वर्णा द्विजातयः ।
चतुर्थ एकजातिस्तु शूद्रो नास्ति तु पंचमः ॥ *Ibid*, x. 4.

[2] यस्मात् त्रयोऽप्याश्रमिणो ज्ञानेनान्नेन चान्वहम् ।
गृहस्थेनैव धार्यन्ते तस्माज्ज्येष्ठाश्रमो गृही ॥ *Ibid*, iii. 78.

Of course the divisions of functions between the Orders, as between the Castes, cannot be made very hard and fast. There are no hard and fast divisions anywhere in nature. Everything overlaps and merges into its surroundings, by means of fringes of varying depth, and in impalpable gradations. The second and third Orders, especially, have a tendency to run into one, so much so that the forest-dweller, (Vānaprasṭha) is not to be seen in India, now, as a specific type, distinguishable, on the one hand, from the householder who has not ceased to live with his children but has retired from the competitions of personal life and begun to busy himself with public affairs; and, on the other hand, from the Sannyāsī who has definitely given up the world. But the underlying idea of the stage, *viz.*, sacrifice, or service in the widest sense, may well be recognised in the genuine honorary public workers of to-day, and the more a nation has of such, the more fortunate it may be counted. The form of sacrifice was different in the older day, but the essence is the same.

The four castes, in a sense, go over, in separate lives, the same ground as the orders (āshramas) do in the same life respectively. The castes subserve the orders; that is to say, they make it possible for all human beings to pass through the appropriate experiences of all those stages of life, and achieve all life's ends, consecutively, evenly and most fully, without disturbance and confusion. And they

also repeat, respectively, the characteristic features of those stages of life and of those parts of the human physical constitution to which they correspond, and side by side with which they have developed in the history of the race. As we have seen, in the earliest stages, when the psycho-physical constitution was different, the castes did not exist. There was not such a definition of parts, head and trunk and limbs, in the human body, then, as has grown up since. With the growth of heterogeneity in the body and the mind of the individual by differentiations of organs and functions, there grew up, side by side, heterogeneity in the functions of groups of individuals, a division of labor, an organisation in Society. In the course of time, the Brāhmaṇa caste, corresponding to the head, came to be entrusted, principally, with all educational matters; the Kshaṭṭriya, corresponding to the arms, with those of war, politics, government and public work; the Vaishya, corresponding to the trunk and its organs, with all affairs of trade and industry; and the Shūḍra, corresponding to the feet, became veritably the supporting pedestal of all. Without the Shūḍra's help and service, the daily routine of their life-duties would be impossible for all the others. He is the reversed reflexion of the Sannyāsī. The Sannyāsī has merged his egoism, his smaller self, in the Universal Self, and has so become a well-wisher, a servant of all, on the higher planes. The Shūḍra is the servant of all on the physical plane, because he has not yet

developed egoism out of the Universal Self, of which he also is an undeniable part, though as yet unconsciously.

In terms of the ends of life, it is obvious that while each order is a preparation for the next, the first two are chiefly devoted to duty, profit and pleasure; and the last two aim at universal love, and service of all with all kinds of powers, and mergence of the sense of separateness to the deepest possible degree in the Great Unity of all Life and Consciousness.

From another standpoint, it may be said that ḍharma belongs to all the twice-born castes in the form of sacrifice, charity, and study, but is especially in the keeping of the student (Brahmachāri) and the Brāhmaṇa; that pleasure and the due disposal of wealth belong chiefly to the householder and sacrificer (Gṛhasṭha and Vānaprasṭha), and the Vaishya and Kṣhaṭṭriya; and that liberation again belongs to all the twice-born, but is especially in the keeping of the true thrice-born and the ascetic (Sannyāsī). To those not born a second time belongs chiefly the ḍharma of helping all the others and the pleasure and wealth of the household Order mainly. From yet another standpoint, pleasure belongs to the first, wealth to the second, duty to the third, and liberation to the fourth quarter of life.

Such is the Varṇāshrama Ḍharma of Manu, so named because it gathers the whole Code of Life under these eight heads, which endeavors to hold together all His progeny, and not only the human king-

dom, but the other kingdoms also, so far as may be, in the bonds of soul-brotherhood, of mutual love and helpfulness, in the true spirit of the practical socialism of the joint human family, by the positive means of ready and willing sacrifice for each other, of constant charitableness, and of unceasing endeavor to increase the stores of knowledge; and by the negative means of avoidance of cruelty, untruth, greed for possessions, and all impurities and sensuousness.

> Harmlessness, truthfulness, honesty, cleanliness, sense-control—this, in brief, is declared by Manu to be the duty of all four castes.
>
> Patience, forgiveness, self-control, probity, purity, self-restraint, reasonableness, learning, truth, freedom from anger—these ten are the marks of duty. By all the four Orders of all the twice-born should this tenfold ḍ h a r m a be served and followed diligently.[1]

Before proceeding to deal with Manu's solutions of these problems, a few words may be said regarding the significance of some of the more important terms used in the work. The spirit in which the whole is best studied was discussed at our last meeting.

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[1] अहिंसा सत्यमस्तेयं शौचमिंद्रियनिग्रहः ।
एतं सामासिकं धर्मं चातुर्वर्ण्येऽब्रवीन्मनुः ॥
धृतिःक्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥
चतुर्भिरपि चैवैतैर्नित्यमाश्रमिभिर्द्विजैः ।
दशलक्षणको धर्मः सेवितव्य प्रयत्नतः ॥

Manu, x. 63; vi. 92, 91.

The word Ḍharma is used in two senses, a narrower and a wider. In the former, it is one-third of the object of the Path of Pursuit. In the other it is the whole duty of the embodied self, and comprehends the whole of his everlasting life, in the physical as well as the superphysical worlds. But the difference is one of degree only, for the larger includes the smaller.

The basis of this Ḍharma, *i.e.*, the source of our conviction of its authenticity and authority is, as said before, the Veḍa, Knowledge. True knowledge only can be the basis of right action. A further expansion of this principle, that a perfect scheme of duty can be founded only on perfect wisdom, is contained in a few verses of Manu :

> The root of Ḍharma is (i) the whole of knowledge ; and (ii) the memory, and then (iii) the conduct based thereon, of those who know that knowledge; and finally, (iv) it is the satisfaction of the Inner Self of each, his conscience.[1]

(i) That Perfect Knowledge of the Whole which is simultaneous omniscience of the past, the present and the future, in the mind of Brahmā—who is therefore the primal source of the Veḍa, because indeed His

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[1] वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् ।
आचारश्चैव साधूनां आत्मनस्तुष्टिरेव च ॥
वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
एतच्चतुर्विधं प्राहुः साक्षाद्धर्मस्य लक्षणम् ॥

Manu, ii. 6, 12.

knowledge of His world-system is His ideation of them, and His ideation of them is His creation of them —somewhat in the same way as the complete-consciousness of the author of a story is the substratum and sole source of all the part-consciousnesses, all the thinkings and doings, of all the characters of the story; that perfect knowledge, for the embodied selves who came into His system, becomes successive. It unfolds first as (i) sense-perceptions, then as (ii) memory, with expectation and reasoning based thereon, then (iii) conduct based on expectation—all checked and governed by the constant (iv) supervision and sanction of the Inner Self hidden in all. For, after all, if any, the most ignorant, should believe that another is omniscient and therefore should treat his lightest word as revelation, still the decision to hold that belief and offer that reverence is the decision of that otherwise ignorant soul's own inner or higher Self (the Pratyag-āṭmā within him), which is omniscient, too, and works sub-consciously within the sheathing of that soul and manifests outside as the unthinking trust and reverence.

From a different standpoint these four: (i) Knowledge, (ii) Tradition, (iii) Precedent, (iv) Conscience, may be said to correspond to what in modern jurisprudence would be called: (i) the word of the statute, (ii) immemorial custom, (iii) case-law and precedent, and, finally, (iv) equity and good conscience. The word of the statute here is the word of the Veḍa,

Knowledge so far as it has been embodied and expressed in sound:

> The Veḍa is Shruṭi, and derivative works on Ḍharma are Smṛṭi.[1]

As the *Maṭsya Purāṇa* (ch. 145) says:

> The seven Ṛṣhis, hearing and learning from their Elders in turn, spoke out and revealed the truths embodied in the manṭras of the *Ṛk*, the *Yajush* and the *Sāma*, which are verily as the limbs of Brahmā, the Expander and Creator of these worlds, who expanded and created them at first in terms of thought as sound (Shabḍa-Brahman) out of the immensity of Brahman, the vast Principle of All-consciousness.[2]

The original embodiment and expression of knowledge and thought and ideation is in terms of sound and 'ether,' the first to manifest in the history of the human race, and possessed of potencies out of and by which all other forms and forces have been evolved subsequently and successively.

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[1] श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः ।
ते सर्वार्थेष्वमीमांस्ये[a] ताभ्यां धर्मो हि निर्बभौ ॥

Manu, ii. 10.

[a] One reading is मीमांस्ये instead of अमीमांस्ये. मीमांस्ये would mean "to be carefully examined and construed in accordance with the rules of the Mīmāmsa". अमीमांस्ये is generally explained as meaning "not to be slighted and lightly doubted."

[2] पूर्वेभ्यो वेदयित्वेह श्रौतम् सप्तर्षयोऽब्रुवन् ।
ऋचो यजूंषि सामानि ब्रह्मणोऽङ्गानि वै श्रुतिः ॥

Manu's promise is that:

> He who discharges his duties in accordance with this perfect knowledge and the memory based thereon—he shall achieve good name here and happiness hereafter.[1]

For there is an essential connexion between the two, and happiness hereafter is principally of the mental plane and depends upon the satisfaction of mind given to fellow-beings on the physical plane. Manu does not say "happiness here, always"—for the path of duty is often very hard to tread on earth, when the majority are not willing to walk upon it side by side.

And Manu's injunction is that:

> These two sources of Ḍharma, knowledge and memory, revelation and law, should not be rejected lightly, but always examined and considered carefully in accordance with the rules of the Mīmāmsa, the science of exegesis, in all matters of duty; and he who flouts these two foundations of all life and duty should be excluded from the counsels of the good, and that for the good of all, for he would bring about general confusion and annihilation.[2]

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[1] श्रुतिस्मृत्युदितं धर्ममनुतिष्ठन् हि मानवः ।
इह कीर्तिमवाप्नोति प्रेत्य चानुत्तमं सुखम् ॥

Manu, ii. 9.

[2] योऽवमन्येत ते मूले हेतुशास्त्राऽश्रयाद् द्विजः ।
स साधुभिर्बहिष्कार्यो नास्तिको वेदनिन्दकः ॥

Manu, ii. 11.

The reason of the injunction becomes clear if we interpret Veḍa and Smṛṭi in their original, etymological and comprehensive sense, *viz.*, consciousness and memory. These are obviously the foundations of all life, and he who will not accept them as such cannot be treated otherwise than as madman and nihilist, to be carefully excluded from all deliberations which seek to promote the welfare of the community.

Manu says further that:

> The appropriateness of all injunctions by the Ṛṣhis as to duty should be carefully ascertained by means of the reasoning that does not ignore observative knowledge and memory, but is consistent with and based on them—for only he who so applies his reason (not in the spirit of flippancy, but of an earnest wish to find and understand the truth, and observes the not very arduous courtesy of listening with common respect to the opinions of the elders who have had more experience, and listens not for blind acceptance, but for careful pondering, he only) really knows the Ḍharma, and none other.[1]

Thus interpreted, none could seriously contest the foundations of the Varṇāshrama Ḍharma.

But some might say that the interpretation is too broad, and only a few specified books are meant by Shruṭi and Smṛṭi. Yet even they admit that the books

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[1] आर्षं धर्मोपदेशं च वेदशास्त्राविरोधिना ।
यस्तर्केणानुसंधत्ते स धर्मं वेद नेतरः ॥

Manu, xii. 106

have not come down to us in their entirety, that much the larger portion of them has been lost. Many of the books available, and regarded as sacred, open with the express statement that that work exists in a hundred or a thousandfold greater size and detail in the heaven-world, or in the Saṭya-loka. And, in any case, the narrower view which would exclude is not likely to be of much practical help at this time. Indeed it is a great hindrance.

It is noteworthy that the distinction between 'the secular' and 'the religious' does not exist in the older culture, as it does in the present. The Samskṛṭ verb-root viḍ, to know and to exist—for knowledge and existence are aspects of each other—is the common source of all Veḍa and all Viḍyā. All sciences and all arts are regarded as comprised in the supplementary Veḍas (Upa-Veḍas), or limbs and parts (Aṅgas and Upāṅgas) of the one Veḍa. The word Shāsṭra, from shās, to teach, is only the causative aspect of viḍ, to know. Probably the modern word 'science' is derived from the same root, or the allied one shams, to inform. In Manu, the expression, "the science of the Veḍa" (Veḍa-shāsṭra) occurs repeatedly, and nowhere in the work is any distinction, of nature or kind, made between Veḍa on the one hand and Viḍyā or Shāsṭra on the other, but only of whole and parts, organism and organs. Every piece of true knowledge and genuine science is part and parcel of the Total

Knowledge (Akhila-Veḍa) which is the source and the foundation of Ḍharma. So much so is this the case that there is no distinctive name for the Hinḍū religion, as there is for others. It is only the Ancient Law (Sanāṭana Ḍharma), the Law of Knowledge (Vaiḍika Ḍharma), the Duty of Man (Mānava Ḍharma), the Duty of the stages of Life and the classes of Men (Varṇāshrama Ḍharma). There is no word in Samskṛṭ possessing exactly the same connotation as the new word 'religion'—for the reason that the connotation embodies a half-truth, and half-truths are generally errors. Others may try to mark themselves off from the followers of the Law of Knowledge. Its followers can include them all without even changing their name. All can be, indeed all are, despite themselves, the followers of that Law to a greater or a lesser extent; to the extent that they guide their lives by the Religion of Science (Veḍa-shāsṭra), the Law of Wisdom (Paramā-Viḍyā), the Noble Way (Āryamaṭa) or the great, broad, liberal, world-comprehending View (Brahmaḍṛshti). This Ḍharma is so all-inclusive, of all religions, that it does not need to proselytise. By the inherent laws of human nature, every human being, as soon as he attains to a certain stage of knowledge, as soon as he crosses beyond the narrowing views of bigotry born of egoism, so soon must he of his own accord become a follower of this Ḍharma, and that without changing his previous

name. For all, in any part of the world, who can thus deliberately realise the value of the Religion of Science physical and superphysical, there are places, naturally ready, according to their respective temperaments, amongst the three twice-born castes. For those who have not progressed so far in soul-unfolding—their natural place is in the fourth division, and they *are* there, by whatever other names they call themselves.

If the custodians of the ancient law, in this land of India, would expand their souls and minds to the width of such construing, then, instead of crushing out its life with the ever more tightly closing iron bands of narrow interpretations, they might give it a vast expansion, and bring all nations, at one stroke, within its pale. The Brāhmaṇas, Kṣhaṭṭriyas, Vaishyas and Shūḍras of the West, would then at once take their places side by side with the Brāhmaṇas, Kṣhaṭṭriyas, Vaishyas and Shūḍras of the East.

In modern India also, a distinction has grown up between spiritual and temporal, divine and worldly, vaiḍika and laukika. This is partly due to the fact that in the course of evolutionary densification of the outer body, the physical plane became more marked off from the superphysical, and the physical began to be too much with us, while the superphysical receded more and more into the mysterious distance. For the rest, it is due to the general wave of egoistic competition and concurrent excessive differentiation and

division in all departments of life—which wave, while running highest in the West, the habitat of the fifth sub-race, has also affected all other parts of the earth-world.

In the earlier day, whatever difference was made between sacred and lay, was, it would seem, only the difference between the more important and the less so. The head-works of an extensive scheme for the water-supply of a capital are most particularly guarded against casual and careless sight-seers, and from all possible causes of taint. The pipes and taps in the immediate use of the townsfolk cannot be and are not so guarded. Facts of science and products of mechanical art, when they subserve the military purposes of the State, become official secrets, and are guarded rigorously by acts of legislation. Even so, the *secret* knowledge, physical or superphysical, contained in those works which are known as "the Veḍa proper with its secrets (Rahasya)," the heart of the total Veḍa as distinguished from its limbs and clothing, was guarded from misuse and the taint of sin and selfishness with greater care than the rest. That there is a secret significance in parts of the Veḍa is expressly mentioned by Manu:

> He who bringeth up the pupil, investing him with the sacred thread, and teacheth him the Veḍa with its *secret* meaning and its practical working—he is known as the āchārya. (And not easily and lightly may any one learn this *secret*

meaning and its practical working.) The twice-born should acquire the whole of the Veḍa with its *secret* meaning, with the help of ṭapas of many kinds, and fasts and vows and vigils as ordained by rule.[1]

But this secret knowledge was never withheld from the duly qualified (a ḍ h i k ā r ī) who, by his desert, had gained the right and title to it.

When the arrangements for the handing on of the Secret Doctrine from generation to generation began to degenerate in the temples and houses of the teachers, because of the degeneration in the character of the custodians, since the setting in of the present cycle on the day that Kṛshṇa left the earth, and the *secret* knowledge began to be misapplied by them for selfish purposes instead of for the public good, then, it seems, the Buḍḍha published a part of it to the world at large, to make that world less powerless against what was becoming black magic; to attract fresh recruits, in the shape of souls with the seeds of self-sacrifice and of superphysics in them, for re-strengthening the ranks of the Spiritual Hierarchy which guides the evolution of men on earth; and, generally, to restore the disturbed balance and further the behests of the Great Law.

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[1] उपनीय गुरुः शिष्यं वेदमध्यापयेद् द्विजः ।
सकल्पं सरहस्यं च तमाचार्यं प्रचक्षते ॥
तपोविशेषैर्विविधैर्व्रतैश्च विधिचोदितैः ।
वेदः कृत्स्नोऽधिगन्तव्यः सरहस्यो द्विजन्मना ॥
Manu, ii. 140, 165.

These restorations of balance are periodic. In our own day, when the secret knowledge became wholly lost from public consciousness in India; when it began to appear in the West, in the shape of the secrets of science and of spiritualism, but in disjointed pieces, for lack of the unifying metaphysic; when it began to threaten danger to mankind because of the underlying spirit of materialism and sensuousness which was guiding the utilisation of those secrets in daily life; then, it may well be said, the balance began to be and is still being restored by a new public disclosure of the spiritualising and elevating principles of that Secret Doctrine, by means of the Theosophical Society and other more or less similarly spiritual movements. Material science and civilisation having encroached upon the forest-haunts and mountain-solitudes to which the Ancient Wisdom had retired for the time, in the purposes of Providence, it became unavoidable, by the law of action and reaction, that spiritual science and civilisation should in turn invade the restless brains and roaring Babylons where material desires and sciences hold revel. It is the old, old churning of the ocean of life, between the two forces of 'spiritwards' and 'matterwards'; the ever-repeated battle between the angels (Suras) and the demons (Asuras), now the one prevailing, now the other; which churning and battling makes up the Play and Pastime (līlā) of the Supreme.

Along the lines of this view of the Varṇāshrama Ḍharma, it becomes easy to understand why that Ḍharma includes so many of the small personal and physical details of life. The modern student, starting with a narrow and sharply-defined notion of what he calls religion, *viz.*, beliefs and practices concerning superphysical affairs alone, and regarding these as wholly cut off in nature from physical affairs, and identifying the word ḍharma with religion, wonders vacantly that the Hinḍū eats, and drinks, and sleeps, and bathes, and studies, and travels, and sells, and purchases, all in accordance with the rules of 'religion'. He does not wonder, but takes it as a most acceptable and proper compliment to his intelligence, if he is told that he himself does all these things, or at least tries to do them, in accordance with the rules of 'science'. And yet the word 'religion' in the one case means exactly the same thing as 'science' in the other. For Ḍharma is not merely other-world-religion, but is also every duty, every law, every proper and specific function of every thing or being, in this and in all other worlds. And Veḍa is all-knowledge, all-science, of the physical and the superphysical planes, and not merely of the physical, as the science of the modern West has been until very recently. Manu's Ḍharmashāsṭra thus becomes the Whole Scheme and the Whole Science of Life; it is a Code for regulating that life so that it shall be fullest of happiness and freest of pain in all its departments, physical and

superphysical, which are ever interblended; and it utilises for its ends all the most important facts of all the sciences, which have any close bearing on that stage of human evolution with which the Code concerns itself.

To-day, in the West also, 'psychic science' is a recognised expression, and researches and investigations and journals and books concerning it are multiplying. So long as microbes and animal magnetism were not known to western science, rules as to 'touching and not touching' were pure superstition. Now they have become known, those same rules are becoming science. Indeed 'Science' is in danger of becoming more bigoted, tyrannical, narrow-minded, orthodox, than ever 'Religion' was. Witness the discussions and practices about inoculation and vivisection. So long as the astral and mental worlds of subtler matter (B h u v a h and S v a h), and their denizens, disembodied humans, fairies, nature-spirits of various kinds (p r e ṭ a s, a p s a r a s, g a n ḍ h a r v a s, ḍ e v a s), are not definitely perceived by scientific men and their followers, so long as the passage to and fro of human selves between the various worlds, and the causes and conditions of such passing to and fro, are not realised, all beliefs and practices regarding these will remain superstition to them. As soon as they are perceived and understood, these beliefs and practices will become the subject-matter of the most

important of all applied sciences, the new and larger Ḍharma-shāsṭra of the future. And this is quite natural and proper. Superstition is faith without reason. Science is the same faith, but with reason. In India, the beliefs and practices are left; the reason has disappeared. In the West the reason is slowly appearing; the beliefs and practices will follow. Mutual help would make the restoration of the whole so much the quicker, and obviate the danger of mistakes and running to extremes over half-discoveries.

But in order that such mutual help may become possible, the outer custodians of the ancient learning, or rather such pieces of it as are extant, and the creators of the new learning—the Brāhmaṇas of the East and the Brāhmaṇas of the West—should both broaden their minds sufficiently to make common cause. Manu says (ii. 114):

> Viḍyā came to the Brāhmaṇa, and pleaded: "I am thy sacred trust. Do thou guard me well and give me not away to those that cavil slightingly. So only shall I be of ever greater power and virtue."[1]

Thus Knowledge sought home and refuge with her natural guardian. So well has he protected her that he himself knoweth no longer where he hid her away. Only her outer dress remains with him. And now when she is asking him to let her put on that dress

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[1] विद्या ब्राह्मणमेत्याह शेवधिस्तेऽस्मि रक्ष मां।
असूयकाय मां मा दास्तथा स्यां वीर्यवत्तमा ॥ *Manu*, ii. 114.

again, she is not recognised by him. He is satisfied with the outer clothing and displays it to strangers, and desires that it be honored and accepted as the Ancient Wisdom herself. But the custodian and his dress meet no longer with honor, but with contempt and ridicule, like a King degraded and dethroned and deprived of power, but left with the robes of royalty and walking about in them in the streets of a strange town, where the children, of ungrown souls, throw mud at him and treat him as a lunatic or a masquerading clown.

To restore the Ancient Wisdom to her rightful throne in the hearts and minds of the whole human race, it is necessary to ally the outer form and dress of learning with the living soul and body of true austerity (ṭapasyā). We must go back to the origins of life and power. Not otherwise can fresh vitality be found. Streams of living water, wandering far from their sources, become befouled. Those who want pure drink must toil back to the sources. Waking and working, the embodied self becomes tired; for fresh supply of energy he must go back to sleep. When commentaries upon commentaries have overlaid and buried out of sight the real meaning of the text, we must dig down to it again. When narrow and exclusive interpretations have brought about the rigidity of disease and the poisoning of the juices of the body with mutual distrust and arrogance, hatred and selfishness,

then we must seek and assimilate more liberal and rational ones to restore the elasticity of health and the free circulation of the vital fluid of love and sympathy and mutual helpfulness in the limbs of the nations. And for fresh inspiration to interpret newly and livingly the old learning, we must go to the mental *tabula rasa* of meditations and the physical conditions of self-denying asceticism (ṭapasyā) and subjugation of the lower, when only the Higher can make itself known. Manu says:

> Austerity and wisdom are the way of the Brâhmaṇa to the highest goal. By strenuous self-denial and conquest of the lower cravings he destroyeth all hindering demerits, and then only may the Wisdom shine out by which he attaineth the immortal.[1]

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[1] तपो विद्या च विप्रस्य निःश्रेयसकरं परम् ।
तपसा किल्बिषं हंति विद्ययाऽमृतमश्नुते ॥

Manu, xii. 104.

LECTURE III

The Problems of Education

चातुर्वर्ण्यं त्रयो लोकाश्चत्वारश्चाश्रमाः पृथक् ।
भूतं भव्यं भविष्यं च सर्वं वेदात्प्रसिध्यति ॥
बिभर्ति सर्वभूतानि वेदशास्त्रं सनातनम् ।
तस्मादेतत्परं मन्ये यज्जन्तोरस्य साधनम् ॥

Manu, xii. 97, 99.

The four types of human beings, the four stages, and all the infinite variety of experience implied by these, nay, the three worlds, or yet more, the whole of the happenings of all time, past, present and future—all are upheld, maintained, made possible and actual, are realised, only by Knowledge, by Consciousness (Universal and Individual).

The Ancient Science of True Knowledge beareth and nourisheth all beings. All welfare dependeth upon Right Knowledge. Right Knowledge is the living creature's best and only and most certain means, helper and instrument, to happiness.

At our last meeting, we went over the outlines of the history of the race; we saw that, during the current epoch, the ways to realise the ends of life are, according to Manu, the ways of castes (varṇa) and of life-stages (āshrama); we made lists of the main problems of life, and arranged

them into four large groups, as dealt with by the four stages and the four castes. To-day we shall attempt to discuss, in a little more detail, though yet all too briefly, the solutions provided by Manu of some of those problems.

Under Manu's classification, education has to be dealt with first. From the modern standpoint, which looks more to the physical life, people must live physically well first and be educated afterwards. The governments of to-day, therefore, concern themselves first and foremost with questions of offence and defence, increase of their own territories and population, and reduction of their neighbor's; and in the second place, with matters of trade and agriculture and commerce and mineral wealth. The Army and Navy eat up from a third to a half of the total revenues of most of the civilised governments of to-day. Education with them, till very recently, came third in importance. But it is now beginning to be seen that education is the foundation of all other prosperity.

From the introspective and psychological standpoint of the Ancients, education comes first in importance as well as in the chronological order of life. The international and political status of a people corresponds with and rests on its economical condition. If the latter is prosperous, the former is sure to be high. And the economical condition depends upon the social organisation. If

the latter is well-planned, strong, stable, not liable to daily dislocations, yet elastic, and is governed by a single serious, substantial, high and permanent aim, as the physical organism by the soul—not swayed about by passing panics and passions like a fickle lunatic by conflicting moods, nor obsessed with a single low aim of sense-pleasures and riches, as a monomaniac with a dangerous idea—then the economical condition is sure to be full of all the needed wealth and power. But the social organisation again depends upon the population, the structure of the family, and the nature of the domestic life. If the population is not excessive nor lacking, if the family is well-knit and maintains meritorious traditions, if the domestic life is soulful, then the social organisation will be strong. And all this, finally rests upon the psycho-physical constitution of the individual. That constitution is therefore the foundation of the whole national or racial structure, and Manu accordingly concerns Himself with its education and perfection first of all. Apparently, from His standpoint, it is better not to be born into this world at all, than to be born therein and to live ill, in ignorance of those soul-truths which not only make life worth living, but without which indeed human Society would be impossible, and suffers confusion exactly to the extent to which it is without them. The current belief in

the West is that the standard of life is low in the East. It is so, to-day. Perhaps it was so, in the past, from the physical standpoint. But the standard of the inner, superphysical and spiritual life has always been very high, until recently perhaps, when a special concourse of circumstances began to lower that, without in any way making it possible to effectually raise the other. The future will decide which is the more permanent and more helpful standard and ideal, plain living and high thinking, or high living and plain thinking. Many people have begun to doubt if the modern phase of civilisation, based upon the principle of high living and plain thinking, is proving very much of a success; and possibly a reaction may set in. Manu's type of civilisation is based on the other principle, and the education is regulated accordingly.

The time for the commencement of regular education is fixed differently for different types of boys. The earlier years were left purely to physical activity and play, in recapitulation of the life of the earliest races. Those in whom the quality of wisdom (s a ṭ ṭ v a), predominates, who have to do the work of Brāhmaṇas, of storekeepers and purveyors of knowledge and good-will to all according to their needs, they are to begin their education early; they need not spend so much time on physical games nor let their consciousness run so much into muscle. Those in whom that

quality is distinctly colored by activity (rajas), who are to do the duties of the Kṣhaṭṭriya, to rule and guard and fight for the defence of the people, they begin a little later, spending more time on muscle-work. Those whose intelligence is largely tinged by steady attachment (ṭamas), who cling to the land and the cattle and commercial possessions, who have to do the plodding work of trade and agriculture, and slowly and steadily gather the wealth of the nation, who are to be Vaishyas, they begin a little later still; not that their physical vehicle can or may attain greater soundness than those of the Kṣhaṭṭriyas, but because their powers unfold more slowly in consequence of their clinging 'inertia'.

> The Brāhmaṇa should be led up to the teacher, and invested formally with the sacred thread (which marks the beginning of the student stage) in the eighth year, the Kṣhaṭṭriya in the eleventh, and the Vaishya in the twelfth. But if the boy shows exceptional promise and desire for the qualifications of his vocation—the shining aura and the special color or light of wisdom, if a Brāhmaṇa; the glory of physical vitality and the might of thew and sinew if a Kṣhaṭṭriya; the magnetism of commercial enterprise and initiative energy, if a Vaishya; then should he commence his studies in the fifth, sixth and the eighth year, respectively for the three types. Such commencement should

> not be delayed beyond the sixteenth, the twenty-second and the twenty-fourth year, in the three cases. For Sāviṭrī, 'the daughter of the Sun,' the chief of manṭras and of the laws of nature, the introspective consciousness and the power of the higher reason, without which life remains un-understood, to the man as to the animal—that Sāviṭrī waits no longer for the young Spirit after those periods, and may not be found again in that life.[1]

The mind and its vehicle, the nervous system, lose the needed elasticity; and the finer the nervous system the sooner such atrophy and degeneration begin, if its natural functions are left unexercised.

Modern thought and practice are, perforce, more or less in accordance with this rule of Manu's. Education must come in the earlier years of life. Thus Prof. James says (*Principles of Psychology*, ii. 402):

> Outside of their own business, the ideas gained by men before they are twenty-five are practically the only ideas they shall have in their lives. They *cannot* get anything new.

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[1] गर्भाष्टमेऽब्दे कुर्वीत ब्राह्मणस्योपनायनम् ।
गर्भादेकादशे राज्ञो गर्भात्तु द्वादशे विशः ॥
ब्रह्मवर्चसकामस्य कार्यं विप्रस्य पंचमे ।
राज्ञो बलार्थिनः षष्ठे वैश्यस्येहार्थिनोऽष्टमे ॥
आषोडशाद्ब्राह्मणस्य सावित्री नातिवर्त्तते ।
आद्वाविंशात्क्षत्रबन्धोरा चतुर्विंशतेर्विशः ॥

Manu, ii. 36, 37, 38.

> Disinterested curiosity is past, the mental grooves and channels set, the power of assimilation gone. . . . In all pedagogy, the great thing is to strike the iron while hot, and to seize the wave of the pupil's interest in each successive subject before its ebb has come, so that knowledge may be got and a habit of skill acquired—a headway of interest, in short, secured, on which afterward the individual may float. There is a happy moment for fixing skill in drawing, for making boys collectors of natural history, and presently dissectors and botanists; then for initiating them into the harmonies of mechanics and the wonders of physical and chemical law. Later, introspective psychology and the metaphysical and religious mysteries take their turn; and last of all, the drama of human affairs and worldly wisdom in the widest sense of the term. In each of us a saturation-point is soon reached in all these things.

On the other hand, if the iron is not struck while hot, if the psychological moment is passed by, the chance of gaining the desired habit is practically lost for the rest of the life. Thus, as Prof. James goes on to say:

> If a boy grows up alone at the age of games and sports, and learns neither to play ball, nor row, nor sail, nor ride, nor skate, nor fish, nor shoot, probably he will be sedentary to the end of his days.

We see in these remarks of a modern thinker, the recognition of the importance of fixing a special time for training in habits and education generally. As to what the significance of the Sāviṭrī is and why it is regarded as most important, and what other matters should be dealt with by the educationists, and when and how—these matters we shall come to in a moment. Differences will be found between the ancient views and the current ones on these. The contrasts and the agreements will appear of themselves as we proceed. They cannot be discussed in detail within our limits. Only general comparisons can be made now and again. The modern solutions, or experiments towards solution, are observable all around us, and how far they succeed and how far fail is also more or less clear.

The chief difficulty of modern educationists is that of fitting means to ends. It is obvious that the process of education is not an end in itself but a means. But a means to what? The modern educationist does not know that 'what' exactly. Hence his perplexity. He will not, before starting on his work, take the trouble to clearly formulate to himself the ends of life, as the ancient educationist does. And not formulating the ends, he inevitably neglects the appropriate means. By one of those paradoxes, which nature has invented to maintain her balance, the modern man while laying all the stress he can on differentiation

as the prime factor in, and as the very spirit of, evolution, in all departments of nature, yet objects to it in human society, in the shape of castes and types of men, but would make them all equal. The degenerate descendant of the ancient man, on the other hand, recognising, orally at least, the oneness of Spirit, is inclined to treat each individual as a separate caste by himself. In the lands of the separate-seeing sight (bheḍa-buḍḍhi) we have too much outer intermixture. In the land of the oneness-seeing sight (abheḍa-buḍḍhi) too much separativeness, at the present day—though it was not so in the past.

The modern educationist is not yet ready to act upon the recognition of ready-made main types of boys. Nor indeed can he do so very easily, in the present confusion of caste, though he is beginning to admit that there are different types of boys. And so far as the ends of life are concerned, he only vaguely thinks of leisurely occupations—whatever that might mean—for the well-to-do, and of bread-studies for the rest; in other words, of only pleasure (kāma) and profit (arṭha), and of these too without clear definition. And with the increase of egoism and of the struggle for life, study is becoming ever more and more bread-study for the great mass of students. If this goes on unchanged, the result will be that the foundations of these bread-studies, the sole means

of social cohesion, *viz.*, the humanities, the ḍharma-studies—to say nothing of the means of liberation (mokṣha-studies)—will some day be neglected entirely, and become sapped and weakened over much; and then the whole social edifice will tumble down in great catastrophes.

Not till the ends of life are systematically studied and understood; not till Duty (ḍharma) is clearly recognised as the foundation of the social polity and insisted on in all education, and constantly demonstrated to the students and to the public generally to be such foundation of Profit and Pleasure; and not till the future vocation of the child can be decided on by the elders beforehand—not till then will the modern educationist succeed in solving his difficulties. The extent to which he succeeds at all is precisely the extent to which he can fulfil these conditions, consciously or unconsciously.

So long as the future vocation remains unsettled, and the orderly succession of the ends of life unrecognised, so long the preparatory education must inevitably remain unsettled also; and all other discussions and controversies over details of text-books and syllabuses and specialisations and generalisations and options, are mere self-deception and futile waste of time. Nay, they are worse. They divert attention from the main issue, and mislead the mind of the people with a false

appearance of clever fencing, away from the vital point which needs most guarding. They are like repairing the upper stories of a crumbling house with material dug out from the foundations. Such methods will only precipitate the final catastrophe the sooner, after a temporary lull which is the result of the diversion of the destroying forces in other directions, and the consequent false appearance of great prosperity and intellectual activity.

In the old scheme, the ends of life were clear, and the future vocation was foreseen, in a broad sense. Therefore the appropriate education was easy to decide on, also in the same broad sense. Any further specialisation that was needed, within the limits of the main types, was provided for as the student's faculties developed and manifested in special ways, in the course of the studies. And because, when the Code of Life was properly working and duly observed by the people, health and a full span of life could be safely counted upon, therefore the period of study was made fairly long, but yet again with adjustment to the various types, longest for the Brāhmaṇa and less for the others.

The ideal and full period of education is stated to be thirty-six years, from the beginning to the end of the residence with the Teacher. The whole circle of knowledge, indicated by the word Ṭrayī, the three Veḍas, the all-comprehensive

Trinity of Sciences, the Science of the Trinity, and all their subsidiary sciences, can be encompassed in this period. The next best is eighteen years. The minimum, nine years; or—the important principle is added—till the desired knowledge is acquired.

> After having spent the first quarter of life with the Teacher, undergone the discipline which produces real knowledge, and refined and consecrated his soul in the ways prescribed —after this preparation only should the twice-born man take a wife unto himself and dwell in the household.[1]

Persons who had passed through the full course would be practically omniscient and able to cope with the difficulties of any situation in life. They would know the relation of causes and effects in every department of life. They would be fully aware of the immediate consequences of a single happy or unhappy word in a conversation between two persons, as also of the distant and many-sided effects on the life of future generations of a legislative measure taken to-day. They would be more than the mere ready-debaters and makers of apt retorts who are ready to speak at a moment's notice

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[1] षट्त्रिंशदाब्दिकं चर्यं गुरौ त्रैवेदिकं व्रतम् ।
तदर्धिकं पादिकं वा ग्रहणान्तिकमेव वा ॥
चतुर्थमायुषो भागमुषित्वाद्यं गुरौ द्विजः ।
द्वितीयमायुषो भागं कृतदारो गृहे वसेत् ॥
अनेन क्रमयोगेन संस्कृतात्मा द्विजः शनैः ।
गुरौ वसन् संचिनुयाद्ब्रह्माधिगमिकं तपः ॥
Manu, iii. 1; iv. 1; ii. 164.

on any and every subject, without any preparation and without any qualification either. They would have passed not only through the conservation (brahmacharya) of the body, but the more important maturation (brahmacharya) of the mind also, with self-control of thought and speech and vows of reverent and silent listening (shushrūṣha), not incontinently and immaturely creating an over-abundant progeny of feeble and diseased thoughts and books to precipitate the general degeneration. They would become the centres of happy homes and bear the burdens of the household lightly; they would also become the centres, radiating love and wisdom, of happy communities, and bear the burdens of the larger household of the nation lightly, as the guides and counsellors of Kings. Such would be true Teachers (Brāhmaṇas), Sages and Saints, combining self-denial and overflowing compassion and the irresistible power of knowledge (ṭapas and viḍyā). They would be the real Patriarchs of the race, God's blessings incarnate amongst men.

Persons who had passed through the next degree of training—less in the details of knowledge and super-physical powers and continuous sacrifice on the higher planes, but greater in strength of body and fitness for sudden and extreme sacrifice on the physical plane, and equal in spiritual wisdom—such persons would be fit for the work of the Warrior

and Ruler (Kṣhaṭṭriya).

Those who had passed through the third degree of discipline—equal to the other two in the spiritual wisdom which makes them all twice-born, greater in continuous and steady but not extreme sacrifice on the physical plane than the others, and less than them in the other respects—such would take up the work of the merchant and agriculturist (Vaishya).

The next question is, what should be taught?

Modern educationists, now being rapidly driven mad by the incessant conflict of the opinions of experts and non-experts, will probably, before very long, come to the conclusion that, after all, there was some sense in the older way. As soon as a course-book is now prescribed, a dozen criticisms of it appear in the papers, tearing its contents to pieces and showing up all kinds of motives as inspiring the author to write it and secure its inclusion in the officially-prescribed courses. Another is put up. It meets with a worse fate. Syllabuses are prescribed. The results of examinations begin to stagger to and fro, from year to year, like drunken men. Endless options are introduced. Teachers and taught become demented in trying to find out what they should choose, and how they should fit the chosen subjects into the time-table. None knows what subjects—excepting the three R's—should be taught first, and what afterwards. None can say with conviction whether technical subjects

should be given most importance, or artistic, or literary, or scientific. Students are left to decide for themselves as to what they shall study—at an age when they are absolutely incompetent to do so. In the war of opinions, in favor of play and kindergarten and stimulation of the understanding on the one hand, and steady plod and cram and memorising on the other, the new generation is in a fair way to lose physical health first and both memory and reason afterwards. The propriety of giving moral and religious education is the subject of interminable and most heated controversy. If the need for physical education is more generally admitted, the forms cannot be agreed upon; shall it be games or shall it be drill, shall it be exercises with apparatus or without, hard gymnastics or light play, costly cricket and foot-ball and base-ball and tennis and hockey, or inexpensive dips and hops and strains? And where to find the means for all this elaborate modern way of education—that is the last straw on the back of the poorer nations.

All this is the natural result of the unsettled condition of the whole racial and social organisation; of the inchoate and uncertain nature of the extant knowledge on many subjects; and mainly, as just said, of the inability of parents and teachers to decide what vocation a particular child is best fitted for and what place in the nation he would fill best in the second stage of life. Because of the excessive

competition for the good things of the world, on the one hand, amongst the few, and for the mere minimum bread and salt, on the other, amongst the many, there is not the leisure, not the freedom from care, not the inclination, which alone could make possible for all, or at least the majority, the studies which promote and enhance the finer forms of life, the life of thought, of science, of art—for their own sake, as is said; for the sake of the life of the astral, the mental, the higher bodies, and for the life of the nation, as is really unconsciously meant. It cannot be repeated too often, that the education of the young has to be governed by considerations of his future means of existence, and that therefore predetermination of vocation is the only secret of successful solution of all educational problems:

> Having generated and brought up the sons,
> the father ought to find means of living for them.[1]

And when those future means of living are uncertain, the present process of education must also be very doubtful and very anxious, with endless harassment and ruin of mind and body to parents, teachers, children, as the inevitable result.

Of course, all this has its own place in the evolution of the race. It will enable us, compel us, to go back to the older plan on the higher level of a deliberate assent with full knowledge of the reason why. In the meanwhile, it forms a commentary, by contrast

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[1] उत्पाद्य पुत्रांस्तु पिता तेषां वृत्तिं प्रकल्पयेत् ॥

on the simple rules of the caste and life-stage polity of Manu (Varṇāshrama Ḍharma).

According to that, four main types of mind and body—not of Spirit, which is casteless, sexless, colorless, creedless, ageless, raceless—were distinguished as having gradually differentiated out of the primal homogeneity, as different cereals have developed out of the same primitive wild grasses. And therefore the work of adjusting the course of education to the needs of each became easy. Also knowledge was not in a hazy condition, undergoing correction and modification and swinging to and fro between extremes of opinion, every day. Even to-day there is no such difficulty as regards arithmetic and geometry and mensuration, as there is with regard to chemistry and physiology and history, etc. It is undisputed that the three R's must form part of every education. If we could become equally sure of our knowledge of other matters and if we could spare the necessary time, then all the difficulties we now suffer from would vanish. This ideal condition is indicated by the *Ordinances of Manu* as possible always, and by the Purāṇas as having been real in the past. The Veḍas and their subsidiary and derivative sciences, as seen and revealed by Seers (Ṛṣhis), were a mass of ascertained facts and laws about the accuracy of which there was not and could not be any serious dispute, and which the student had only to absorb and assimilate to the

utmost of his capacities of memory and reasoning. Wherever and whenever he was able, and found himself moved, to ask "why?" the appropriate "because" was forthcoming, ready to his hand. An enormous saving of time and energy was thus secured, without any stunting of intelligence; for enquiry was constantly insisted on at the same time that the spirit of reverent affection for the elders and of corresponding tenderness for the youngers was sedulously educed and evoked; without which interplay of reverence, on the one hand, and tenderness, on the other, the life of the teacher and the student becomes, not life, but the deadness of machinery; without which, even if the sympathy of equality could by any chance remain, still the life of the race would lose almost all its grace and poetry.

Manu says:

> When beginning the day's study, the Teacher should ask the student to begin, and throughout it also, from time to time, should instruct him to understand before proceeding further, and at the end of the study he should say: let us stop.[1]

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[1] अध्येष्यमाणं तु गुरुर्नित्यकालमतन्द्रितः ।
अधीष्व [a] भो इति ब्रूयात् विरामोऽस्त्विति चारमेत् ॥ ii. 73.

[a] This aḍhīṣhva corresponds with the modern teacher's: "Do you follow?" "Do you understand?" "Is my meaning clear?" etc.

The word here used for study (a ḍ h y a y a n a) does not mean memorising only. It means understanding also. The etymological significance is 'approaching a subject from all sides,' therefore understanding it in all its bearings. Perhaps the nearest English word is 'comprehension,' 'grasping completely'. It is clearly said, in the *Maṭsya Purāṇa* :

> Enquiry is not disbelief.[1]

And we have already seen that :

> Only he really knows the ḍ h a r m a, who has grasped the reason of it.[2]

But if it was made the duty of the student to ask "why?" and of the teacher to answer "because," if enquiry was not allowed to be treated as disbelief—as is unfortunately done so often in these days of degeneration of knowledge in the custodians—it was also made their duty to ask and answer *in the right spirit.*

> Let not the knower answer until asked ; nor may he answer if not asked in the right manner. He should behave as if he knew not anything amidst the men (who are not ready to learn and ask not in the right spirit).[3]

Manners also have degenerated in these latter days, side by side with knowledge ; and what we see but

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[1] जिज्ञासा नास्ति नास्तिक्यम् ।

[2] यस्तर्केणानुसंधत्ते स धर्मं वेद नेतरः ॥ *Manu*, xii. 106.

[3] नापृष्टः कस्यचिद्ब्रूयान्न चान्यायेन पृच्छतः ।
जानन्नपि हि मेधावी जडवल्लोक आचरेत् ॥ *Manu*, ii. 110.

too often is, that a question is a mental and verbal blow and the answer a return blow.

As to whether this claim of the ancients to certain and indubitable knowledge was or was not justifiable—this is a question which cannot be dealt with in a few minutes and by one who has not himself such knowledge and the power to demonstrate. But one fairly clear consideration is open to all of us. The foundation of the ancient knowledge is *Consciousness*. And the absolute solidity of this foundation can be verified by any one for himself, with a very little trouble. But if any one is unwilling to take this trouble even, and prefers to take his opinion from modern science, and that alone, then, for him also, the same opinion is to be found there. Many modern scientists, who have turned their attention to the subject, have clearly recognised that the only certain fact in our possession is the fact of consciousness, and that all other facts whatsoever, the existence of sense-objects, which appear so solid and certain, are all dependent on the testimony of that consciousness. Indeed the sense-organs which prove to us the existence of this solid-seeming world—the existence of these senses themselves is proved to us only by our consciousness of them. They cannot prove themselves. On this basic fact of consciousness, the whole of cosmogenesis and anthropogenesis, all the sciences of evolutionary astronomy, chemistry, biology,

physiology, psychology, etc.,[1] have been built up by the ancient Seers; and built up by a deductive process; built up with the mortar of a close reasoning, which any really earnest student can test and make sure of for himself, to such extent as is possible without the help of superphysical powers.

All know of the Sāṅkhya cosmogony, which is accepted by all Hindū systems of science as the psycho-physics of the individual as well as the universal.

> From Matter (Praḍhāna), inspired by Spirit (Purușha), arises Universal Ideation, thence atomic individuality (or individualised atomicity), thence the primal organs of knowledge and action, the sense-qualities, and the elements, thence all the endless ever-moving worlds and their inhabitants of many genera and kingdoms.[2]

From this rapid consideration, we may get some little idea, at least, that to the ancient knowledge belongs that kind of certainty and orderliness which goes with absolutely sure data and deductive reasoning based thereon; while to the modern knowledge belongs that opposite quality which goes with fluctuating data and inductive generalisations based thereon.

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[1] The various Aṅgas and Upāṅgas and Upa-veḍas.

[2] पुरुषस्य दर्शनार्थं कैवल्यार्थं तथा प्रधानस्य ।
पंग्वन्धवदुभयोरपि संयोगस्तत्कृतः सर्गः ॥
प्रकृतेर्महांस्ततोऽहंकारस्तस्माद्गणश्च षोडशकः ।
तस्मादपि षोडशकात् पंचभ्यः पंचभूतानि ॥

Sāṅkhya-Kārika, 21-22.

Assuming this condition of comparative certainty of knowledge and of future vocation, and associated leisure and peace of mind, the duty of teacher and taught became simple, and teaching became thoroughly practical and utilitarian in the best sense, directly subserving the recognised ends of life and not loading the mind with immense quantities of scrappy and disjointed 'information'.

But intellectual education, even of the highest order, occupies a secondary place in the old scheme. The first and most important items of education are others:

> Having taken up the pupil, in order to lead him up to the Highest, the teacher shall *first of all* teach him the ways of cleanliness and purity and chastity of body and mind and good manners and morals, and he shall teach him how to tend the fires, sacrificial and culinary, and more important than all else, how to perform his Sandhyā-devotions.[1]

Detailed rules are given on all these matters. The verse quoted not only shows what to teach first, but also where the education must be carried on. It is in the home of the teacher. The residential, or rather the house-master system, in a very complete sense, is clearly enjoined, but under conditions which retain all the benefits and all the

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[1] उपनीय गुरुः शिष्यं शिक्षयेच्छौचमादितः ।
आचारमग्निकार्यं च संध्योपासनमेव च ॥ *Manu*, ii. 69.

beauty of the life of the good home. Who taught us first the ways of cleanliness? The mother and the father taught the muddy child how to wash its hands, its face, its feet. The teacher continues the process. He is as father and as mother, the willing and tender slave and relative of the student. The difference between the two is subtle as that between science and superstition. The relative is the willing slave. The slave is an unwilling relative. The difference is the difference of spirit alone. But the spirit is everything. And yet it is neglected short-sightedly alike by elder and younger, by those in authority and those subject to it, in the present time. The pupil of the olden day becomes, literally, part of the family of the teacher. And Manu's Brāhmaṇa knows how to compel the gratitude and reverence of his beloved pupil by unceasing offices of tenderness.

And the pupil earns his, and, at times, his teacher's meals, by going round a-begging in the neighboring town.[1] And the begging is to be done in a fashion which, while it gives to the student the training in poverty that is one essential part of a full life, eliminates from it all humiliation, and invests it instead with poetry:

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[1] The expression "neighboring town" shows that the Gurukula is to be located in the open healthy suburbs, wooded lands and garden places, not amidst crowded habitations.

At the first, he should beg from his own mother, or sister, or the mother's sister, from whom he may not feel shame and shyness in taking.[1]

But later:

He should not beg among the family and relatives of his preceptor, or of his own relatives or kinsfolk; but from the houses in the neighboring town, and only the houses of the good and the dutiful householders, in whose homes the sacrifices enjoined by the Vedas ars kept alive. Or, if need be, and he should not get food elsewhere, or if there are no other homes available in the vicinity, then he may beg from his relatives and kinsfolk too. And having secured the needed food, and no more, by begging artlessly, he should present it to his preceptor, and then, with his permission, should eat it facing east, after the customary mouth-rinsing (āchamana) and full purification.[2]

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[1] मातरं वा स्वसारं वा मातुर्वा भगिनीं निजाम् ।
भिक्षेत भिक्षां प्रथमं या चैनं नावमानयेत् ॥

Then:

वेदयज्ञैरहीनानां प्रशस्तानां स्वकर्मसु ।
ब्रह्मचार्याहरेद्भैक्षं गृहेभ्यः प्रयतोऽन्वहम् ॥
गुरोः कुले न भिक्षेत न ज्ञातिकुलबन्धुषु ।
अलाभे त्वन्यगेहानां पूर्वं पूर्वं विवर्जयेत् ॥
सर्वं वापि चरेद्ग्रामं पूर्वोक्तानामसंभवे ।
नियम्य प्रयतो वाचमभिशस्तांस्तु वर्जयेत् ॥
समाहृत्य तु तद्भैक्षं यावदर्थममायया ।
निवेद्य गुरवेऽश्नीयादाचम्य प्राङ्मुखः शुचिः ॥

Manu, ii. 50, 183, 184, 185, 186.

Not very easy to revive in its integrity, all this to-day, no doubt! And yet, placing ourselves in that distant condition, and reconstructing that old world before our mind's eye, can we not see any features therein to recommend? There is the freedom from excessive centralisation, with its overcrowding, and its mechanisation of men and of knowledge, and its loss of human kindlinesses and home-emotions. There is the practice of true socialism, where every mother and every sister learns to look upon every dear student-beggar as her own son and her own brother; for if she gives food to the hungry child or brother of another, is not her own hungry child or brother being helped tenderly at the same time by another? And so the heart of every parent goes out to every child, and of every child to every parent, and affection reigns in the community and love suffuses and softens every life. And burdens are proportionately divided, and not felt but welcomed eagerly, for the capacities of every family are known, and no more students go to any than can be conveniently provided for by it. And, because the Great Father Manu has said that students must not take their food from the houses of the vicious and the sinful, and therefore the children will not come to them and do them the honor of accepting their food if they are not virtuous, therefore every home, for the sake of the children, strives to maintain its standard

of dutifulness high. By this simple device, of every student begging food from every other home than his own, the Great Progenitor binds together in one the hearts of all the families of the community, and consecrates the spirit in them, so that it shines forth in the life of matter and joy becomes duty and love becomes law.

It is not quite sure that the present ways are very much better, are even so good! The most that can be said in their favor is that taking into account the whole organisation of society, we could not very easily do otherwise. But that whole organisation requires to be recast in a new spirit, the spirit of love in place of the spirit of struggle. In the educational systems of to-day too, as in other departments, we see that the main ideas are the same as the old ones, *viz.*, that students should reside near their colleges and schools, under the supervision of their educators, and be supplied with their needs partly by their parents and partly from public funds; which, of course, also means, ultimately, the householders and breadwinners of the nation. But the defects are in the details, overcrowding, lack of the family-feel, disproportionate expense, inability to give personal attention to each individual student. And these defects are gradually leading public opinion in the direction of private seminaries and an expansion of the house-master system (especially for the earlier stages of education) as distinguished

from the large Boarding-House or Hostel and the "Latin quarters" of great University towns with their negative and positive evils.

Of things to be taught, cleanliness and chastity, good manners and high aspirations, come first, as said before. There is no dispute that cleanliness is next to godliness. How to eat and drink and bathe and sleep and keep clean the body and the clothes and the dwelling-place—these are to be taught, as ruled by Manu. Good manners are also generally recognised as necessary. But in modern days, somehow, no definite, regular teaching is given on these matters either. The lack of good manners—which leads to so much friction and irritation and sometimes disastrous quarrels that blight lives—is being constantly pointed out and denounced by everybody, now-a-days, in students, in high and low officials, amongst business-men, in the working classes, in every country. But no effort is made systematically to *teach* manners to them, by those who are in the best position to do so, *viz.*, the governments of the various countries and the educationists.

If a man is taken from the plough and put into an official place, which, however petty it is, still carries with it much power for mischief and some for good, how is it possible for such a man not to feel that he is there to enjoy the taste of power by a piece of sheer good luck, in which his fellow-

ploughmen have not and need not have any share? How is it possible for such a man to behave otherwise than in the ways of vulgar arrogance? No one ever told him that he was put into that place in order to serve the public by helping the good and hindering the evil, and not in order to feel himself a great man. He does not know that elementary yet all-important fact, has never been taught it, and yet is given daily blame for rude behavior, and is given it in a manner not very much better than his, and which instead of helping his soul, only irritates him and confirms him in his evil ways.[1] From the Sovereign to the least public servant it should be the duty of each superior officer to instruct his next subordinate *first* in the *ethics* of that subordinate's work, the *righteous spirit* of human sympathy and general helpfulness and freedom from arrogance in which he should do his work, and only *secondly* to instruct him in the business-details. Manu says:

[1] *e.g.*, A striking difference may be seen by comparing the English and Indian police-constables. The English constable is sedulously taught, before he is put to his duties; he is taught how to behave, he is taught that he is the servant of the public; hence, everyone in London turns to the constable as to a friend. In India he is not taught good manners nor his duty to the public; and he is arrogant, and everyone tries to keep out of his way, and dreads him. Not he, but those who have neglected to teach him, are responsible.

> The responsibility is the elder's. The elder, the higher, the superior, by his righteousness of spirit and conduct, maketh the family thrive and grow and prosper; or, by the opposite, he bringeth it to ruin and destruction including himself. If the elder guide and train the younger well, he is verily as a mother and as a father.[1]

A code of manners, to be systematically taught to all men, in their days of studentship, is therefore necessary. The most artificial and faulty one is better than none. And not only should it be taught to the young, but the old should also revive their memories of it from time to time. The Ṛṣhis used to revive the memories of the Kings on such points, in the earlier day. Men in office and authority, especially, need to be very studious of the ways of behavior which promote good-will. Without rules of behavior between old and young and equals, without forms of salutation and reply and address, life is without grace and courtesy and stateliness. The careful observance of any such code involves a training in self-control, and an understanding of one's own and other's feelings, which smooths relations, obviates misunderstandings, and in cases where they may happen to arise, makes explanations possible and easy. Without knowing how to

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[1] ज्येष्ठः कुलं वर्धयति विनाशयति वा पुनः ।
यो ज्येष्ठो ज्येष्ठवृत्तिः स्यान्मातेव स पितेव सः ॥
ix. 109, 110.

address each other, how to tell the truth gently, people can only cause and feel hurts and resentments, and can take no steps to help an awkward situation, but only make it worse by acting on their unexamined and uncontrolled emotions.

A detailed code of manners is therefore carefully enjoined by Manu, whereby reverence to elders, tenderness to youngers, affection to equals, are expressed on all appropriate occasions, making life a continual feast of fine feeling. At the present day, as a corollary to the development of egoism, in every individual, and a compromise between the egoisms of all, there is a tendency to dispense with reverence on the one side and tenderness on the other, and all the expression thereof, by insistence on the equality of all individuals, that is of the bodies; so that the aged grandfather and the budding youth shall observe the same forms of behavior towards each other. Such a state of manners seems, however, appropriate to other states of psycho-physical constitution than the present, conditions like those of the earliest races, which may be repeated again in the later. In the meanwhile, to deprive ourselves of the feelings of reverence and tenderness, thinking to retain only those of friendship, is the same as to deprive ourselves of some of our sensor and motor organs, thinking to retain only the rest. It is to make life poorer and not richer.

Also, it is to endanger the health and safety of the remainder and make its continuance doubtful, nay, perhaps impossible. For all the aspects of feeling and organs of body are in intimate relationship and inseparably bound up with each other, and amputation of any will affect all the others.

It were well if those responsible for the education of the people in the broadest sense would enjoin such a carefully thought-out code of manners upon high and low, official and non-official, young and old and equal, and persons in different walks of life; and it were well if they would see that all understood the psychological reasons for it, in ever-increasing degree, according to the growth of their capacities. A good portion of the friction and unrest of modern days in all countries would disappear if such a code of manners were carefully inculcated, and all the rest of the discontent would disappear if that code were placed in the setting of a more equitable division of work and leisure and pleasure for all.

We cannot go into the details mentioned by Manu, for teacher and taught, ruler and ruled, friend and friend, stranger and stranger, judge and suitor, and so on. But the general principle of manners in speech, is stated thus:

> Tell the truth, and tell it pleasantly and gently; tell it not rudely (for the truth-telling that hurts and jars and repels, carries not

> conviction as truth must, but is only a display of aggressive egoism). Never tell a pleasing falsehood either—such is the ancient law.[1]

And the general principle of manners in behavior is given thus:

> Affluence, good birth and breeding, years, high deeds and much experience, knowledge—these constitute the five titles to honor; each succeeding one is higher than the preceding... Amongst Brâhmaṇas, he who has more knowledge is the elder; amongst Kṣhaṭṭriyas, he who has more might of arm and physical vitality; amongst Vaishyas, he who has more riches; amongst Shūḍras, he who counts more years of age from date of birth.[2]
>
> The son of Angirâ, while yet but a boy in years, was set to teach his uncles, the Piṭṛs, the Ancestors of the future races. And he began his lectures to them with the words: "My children!" And the Piṭṛs were very indignant and lodged formal complaint with the Gods. And the Gods assembled to consider the important question and after full consideration, gave judgment; "The boy addressed ye

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[1] सत्यं ब्रूयात् प्रियं ब्रूयान्न ब्रूयात्सत्यमप्रियम् ।
प्रियं च नानृतं ब्रूयाद्देष धर्मः सनातनः ॥

[2] वित्तं बन्धुर्वयः कर्म विद्या भवति पंचमी ।
एतानि मानस्थानानि गरीयो यद्यदुत्तरम् ॥ *Manu*, ii. 151,
विप्राणां ज्ञानतो ज्यैष्ठ्यं क्षत्रियाणां तु वीर्यतः । ,, 154.
वैश्यानां धान्यधनतः शूद्राणामेव जन्मतः ॥ ,, 116, 155.

> properly. The one who knoweth less is the younger; the one who knoweth more is the elder. Years and white hairs and worldly wealth and high family do not make elderliness. The Ṛṣhis have decided that the wiser is the greater also amongst us."[1]

These same are the tests of worthiness and right to honor to-day also, but because the spirit has gone wrong as in other matters, the working of them breeds invidiousness and discontent, instead of gracefulness and pleasure. The accident of birth, the accident of purse, the accident of age, are very much talked and written about, for purposes of depreciation and even outright denunciation. Yet these are no whit more, nor less, accidental than the accident of brains, and the accident of ability to do deeds. None of these, in truth, is accidental. All effects have causes. All these powers and positions are won by self-denial (ṭapas) in this or in previous lives. All are good, each in its due place; and all to be highly honored if rightly used. The Consort of Viṣhṇu, Lakṣhmī, the rosy mother, the Matriarch of the World, is no less, if no more, important and sacred than white Sarasvaṭī, the pure, chaste Goddess of learning. Lakṣhmī, the Goddess of all the wealth and splendor and all the art and glory of the world; Gaurī, the

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[1] *Manu*, ii. 151-154.

Goddess of conjugal Love and vital Energy and indissoluble relationships, the Goddess that makes good birth and long life and old age and great deeds possible; Sarasvaṭī, the Goddess of Intellect and Wisdom—who shall say which of these is more to be honored than the other two? But in misuse, the accident of brains is even worse, if that be possible, than the accident of purse or birth or age. The Brahmachārī of Manu was therefore taught to reverence all the powers of man, when they were well used.

Physical education was part and parcel of this training in purity of body and mind and manners. And the most important item of this was held to be Brahmacharya. Manu's insistence on utter continence during the student-life is unqualified. Without it, perfection of vital power, bodily and mental, cannot be achieved. Without it, the bearing of the burdens of private and public life becomes a long-drawn pain and strain and struggle against debility and disease, instead of a continual joy. Also, though not expressly stated, it is indicated that the total physical life shall be four times as long as the period of genuine continence observed before the commencement of reproduction and creation. And the extreme statement on the subject, in works on Yoga, is that the death of an organism does not take place so long as there is no failure of continence and autonomy on the part of the

primal cell which is the core of that organism—as illustrated by the story of Bhīṣhma.

Manu says:

> Because of neglect of Veḍa-study and allowing knowledge to decay, because of abandonment of the good ways, because of mistake in food and because of careless failure of self-continence does Death prevail over the knowers.[1]

It is possible to translate all the processes of the world into terms of nourishment and reproduction, the two great appetites. Hence the great stress laid by Manu on the guarding of these. Directions are given as to the quality and quantity of food for the various types of men, and for the conservation of vital energy by all.

The ancestral germinal cell sub-divides and produces form after form, which make the progeny. This is true on the physical as well as the superphysical planes:

> The parent himself is born as the progeny, becoming renewed again and again.[2]

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[1] अनभ्यासेन वेदानामाचारस्य च वर्जनात् ।
प्रमादादन्नदोषात् च मृत्युर्विप्राञ्जिघांसति ॥

Manu, v. 3.

[2] जायायास्तद्धि जायात्वं यदस्यां जायते पुनः ।
आत्मा वै जायते पुत्रो नवो भूत्वा पुनःपुनः ॥[a]

Manu, ix. 8.

[a] See Kullūka's commentary on *Manu*, ix. 8 and *Sūryāsūkṭa*.

The living creatures of a system are actually, physically as well as superphysically, the children of the Logos of that system, born out of His sacrifice of a part of His body and living by the sacrifice of other parts thereof. If any such sub-divisional part or cell will cease to sub-divide further and hold itself together, it may continue to do so for an indefinitely long time and become, comparatively, immortal. Hanūmān, by his utter continence, on all planes, in this K a l p a, is to become the Brahmā of the next K a l p a. Such is the promise of b r a h m a c h a r y a, walking in the path of B r a h m a n, storing up and accomplishing and perfecting the germ and source of life and all vitality and power, the potency and principle of infinite reproduction and multiplication, and also storing up and perfecting the seed of knowledge, which, again, is power and has also the potency of infinite expansion within it—for all these things are meant by the word B r a h m a n, and all have an intimate connexion with each other.

Side by side with the b r a h m a c h a r y a of body, goes the b r a h m a c h a r y a of the mind, alluded to before. This is as necessary to observe as the other. It is evident that the feeble and sickly physical progeny of the physically incontinent, who take up the household life and the work of reproduction prematurely, bring about the physical deterioration of the race. It is even more

evident, if observers would only open their eyes, that the weak, unhealthy, unwholesome mental progeny of the mentally incontinent, who take up the most responsible work of authorship, of education of others, before their minds have attained the requisite power and balance and maturity, is even more dangerous to the mental and therefore all other health of the race and the nation. Witness, to-day, the evil mental excitements, panics, irritations, psychic fevers, crimes, caused broadcast by frivolous-minded, passion-guided, egoism-inspired writers, rushing into print, in a million books and papers, while themselves yet ignorant of the very alphabet of soul-knowledge. In the olden days, the recognised attitude of the brahmachārī was that of shushrūṣhā, 'the wish to *hear*,' not to speak himself; to listen with attention, with effort to understand, with that reverent earnestness in the warmth of which alone the flower of the soul can bloom and blossom—not with the incessant self-displaying restlessness of mind which is always making internally, if not in external speech also, vehement assents and dissents and hasty comments and criticisms. So, on the other hand, the only motive recognised for authorship was helpful instruction:

> With what hope of profit may a man describe the greeds of the greedy and the lusts of the lustful to those that are already obsessed with

greed and lust? Shall he not be even like one that deliberately leadeth the blind to their fall in the pit? Nay; in order to lead the minds of the listeners gradually from the evil to the good, by emphasising the ill consequences of greed and lust, have these been described by the Seers in chastening world-histories. Why else should the tender-hearted Sage, ever full of the deepest compassion for erring humanity, describe the things that bind the souls of men to the grinding wheel of the World-process?[1]

To him who wishes to observe brahmacharya unbrokenly, throughout his life, Manu grants exemption from the other duties, the discharge of the congenital debts by the ordinary means of the household-life. He becomes elevated, by his abandonment of the three cravings, to a higher sphere of duty; he becomes the reserve-force of the race, the nation, the community, to be of resistless efficiency in physical as well as superphysical need. In such a person, superphysical senses and powers have possibility of development, nay, certainty, if

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[1] कामिनो वर्णयन् कामान् लोभं लुब्धस्य वर्णयन् ।
नरः किं फलमाप्नोति कूपेऽन्धमिव पातयन् ॥
लोकचित्तावतारार्थं वर्णयित्वाऽत्र तेन तौ ।
इतिहासैः पवित्रार्थैः पुनरत्रैव निन्दितौ ॥
अन्यथा घोरसंसारबंधहेतू जनस्य तौ ।
वर्णयेत् स कथं विद्वान् महाकारुणिको मुनिः ॥

Iṭihāsa-Samuchchaya.

he fulfil the other subsidiary conditions. Even current Vaiḍyaka (medical) works declare that, after a certain stage and period, the transformations of the energy developed by the food taken as nourishment, carry it to a plane subtler than the physical, if it is not thrown away earlier, and it then becomes ṭejas, ojas, sahas, and various other kinds of astral and mental forms of energy.[1]

> Eighty-eight thousand Ṛṣhis have taken up the arduous path of the sacrifice of the household and the cremation-ground, and serve as the seeds of the races of men that pass through birth and death, again and again, in order to provide jīvas with the needed physical vehicles and with experience of the Path of Pursuit, under the governance of Ḍharma, throughout the period of world-evolution. Eighty-eight thousand other Ṛṣhis, having, like the former, their base in the heaven-worlds, have set themselves apart to observe the dire self-control of brahmacharya, in order to keep back the forces of evil from overpowering the workers on the Path of Pursuit, to lead jīvas gradually to and guide them safely on the Path of Renunciation, and to serve, till the very dissolution of the elements, as the unceasing fountain of that spiritual knowledge, of the Veḍas, the Purāṇas, the Upaniṣhaṭs and

[1] There are no English equivalents for these.

other Viḍyās and Sūṭras and Bhāṣhyas, which keeps alive the knowledge of the Self.[1]

The different periods of brahmacharya for the different types or castes are in accord with the different kinds of physical and superphysical powers and knowledge required to be wielded by each.

Such then is the first and foremost item of physical, as well as moral, education.

The directions, mentioned before, in connexion with the teaching of cleanliness, as to food and sleep and bath and other personal needs and necessities, have also obviously a direct bearing on physical health and sturdiness, and may therefore also be regarded as part of the physical education. And they are all based on medical science in the deepest sense, *viz.*, the science of the action of the life-breaths and other vital currents of the human body, which govern its

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[1] तत्राष्टाशीतिसाहस्रा मुनयो गृहमेधिनाम् ।
पुनरावर्त्तिनो बीजभूता धर्मप्रवर्त्तकाः ॥
सप्तर्षिनाकवीथ्यन्तर्देवलोकं समाश्रिताः ।
तावंत एव मुनयः सर्वारंभविवर्जिताः ॥
तपसा ब्रह्मचर्येण संगत्यागेन मेधया ।
तत्र गत्वावतिष्ठन्ते यावदाभूतसंप्लवम् ॥
यतो वेदाः पुराणानि विद्योपनिषदस्तथा ।
श्लोकाः सूत्राणि भाष्याणि यच्च किंचन वाङ्मयम् ॥
वेदानुवचनं यज्ञो ब्रह्मचर्यं तपो दमः ।
श्रद्धोपवासश्च तथा स्वात्मनो ज्ञानहेतवः ॥
Yājñavalkya, III. Aḍhyāṭma Prakaraṇa,, 131-135.

physiological functions, and of the magnetic and other forces, present and working in the student's natural surroundings.

Of physical exercises in the nature of modern games and athletics, there is no mention in the current *Manu-Smṛti*. But the Purāṇas and Iṭihāsas show that in connexion with the teaching, for instance, of the 'Scripture of the Bow' (*Ḍhanur-Veḍa*)[1] as part of the *Yajur-Veḍa*, martial exercises, drill, wrestling, fencing, archery and the use of other weapons, mock-combats, foot-races and horse- and car-races, riding and management of horses, camels, bulls and elephants, swimming, diving, rowing, and leaping and jumping of all kinds, formed part of the training, according to the type and capacity of the student. Aimless movements of the body are discouraged by Manu:

> Let him not move his hands or feet or eyes, aimlessly; let him not talk restlessly and crookedly; let him not think of always outracing others and injuring them enviously.[2]

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[1] It may seem strange in western eyes, but athletics, like all branches of right training, were regarded also as part of the divine knowledge—of that division of it which is called the lower or a p a r ā-v i ḍ y ā.

[2] न पाणिपादचपलो न नेत्रचपलोऽनृजुः ।
न स्याद्वाक्चपलश्चैव न परद्रोहकर्मधीः ॥ iv. 177

The idea of a definite purpose to serve, of connecting all activity organically with one or the other of the ends of life, was kept before the student, even in play—as is in accordance with the interdependence of Reason, though not the independence of the Lower Mind. This purposiveness might diminish the enjoyment of the play somewhat, but would have the compensating advantage of not allowing athletics and games to become the end of life of a few, while the many others are content to look on without using their own muscles.

But apart from such martial drilling, which perhaps was not undergone, except lightly, by the majority of the students other than warriors (Kṣhaṭṭriyas), though all who wished were trained, one prime means of physical health was carefully taught to every student, namely, the science and art of breathing (prāṇāyāma) in different ways, to promote health and combat disease :

> As the dross of metals is burnt away by the bellows working on the fire, even so all the impurities of the body are consumed and all defects rectified, by the controlling and regulating of the breath in the proper ways.

The student was therefore taught:

> To cure physical defects and diseases by breathing-exercises ; mental diseases and

> excitements by exercises in concentration of the mind; vicious attachments and addictions of sense by the practice of mental abstraction; and, finally, to overcome the disturbance of the guṇas of Prakṛti by the practice of meditation.[1]

Solid and liquid nourishment is important enough, no doubt, so much so that the *Chhāndogya Upanishaṭ* makes the condition of the mind, and therefore yoga and mokṣha themselves, depend on it, in words which could scarcely be made stronger by the most thorough-going materialist who makes out the soul to be the produce of the contents of the stomach; and Manu is accordingly very precise in his directions on the subject. But this gaseous nourishment of ours is obviously even more important. Men have gone without solid food for weeks, without liquid food for days, but none—except he has progressed in Yoga—can remain even a few minutes without air. Modern medical as well as athletic science is beginning to realise the supreme importance of proper breathing, and a science of the subject is slowly evolving. If the old Samskṛṭ works were utilised, the rediscovery would be very much more rapid in all

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[1] दह्यंते ध्मायमानानां धातूनां हि यथा मलाः ।
तथेंद्रियाणां दह्यंते दोषाः प्राणस्य निग्रहात् ॥
प्राणायामैर्दहेद्दोषान् धारणाभिश्च किल्बिषान् ।
प्रत्याहारैश्च संसर्गान् ध्यानेनानीश्वरान् गुणान् ॥
Manu, vi. 71, 72.

probability. By different forms of breathing, different results can be produced in the body as a whole, or in its different parts, at pleasure. By deep and rapid breathing, the circulation of the blood can be stimulated to any desired degree, promoting the elimination of the refuse stuff of the body. By combining it with various postures (āsanas) special curative or strengthening effects may be caused in various parts; and any needed muscular exercise and fatigue may be secured without moving from one spot and without expensive apparatus. Using one nostril only has one set of effects; another, another; using both in alternation, a third; simultaneously, a fourth—and so on. The Upaniṣhaṭs[1] tell how mind and breathings and vital currents (prāṇa) go together. By the exercises of regulated breathing (prāṇāyāma) dormant nerves and cells may be reached and stimulated, and new powers acquired by the individual in a short space of time, which will, in the ordinary way, come to the race in the course of ages. The disciplining in such breathing-exercises was apparently the most important item of physical education, in the olden time. The amount of importance attached to their regular performance may be inferred from the fact that they are made part of the daily worship (sanḍhyā).

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[1] See the *Ṭrishikha-Brāhmaṇa*.

The tending of the culinary fires, and learning to cook food was another important item of the education, which may be regarded as coming under physical education, being immediately subservient to good health.[1] The tending of the sacrificial fires merges into religious education.

As regards religious education, it has been already said that religion, in the sense of physical *plus* superphysical science, pervades the whole of Manu's scheme of life, and therefore the whole of the education. Yet, in a more restricted sense also, is it specially provided for. This is in the shape of the morning and evening meditations (sanḍhyā). Without observance of the sanḍhyā the twice-born falls from his regenerate condition. The sanḍhyā links together the visible and the invisible, the physical and the superphysical. Omitting mention of all details, though each is significant, the most important part of the sanḍhyā is Gāyaṭrī, a manṭra,[2] a prayer to the Sun, our visible God (praṭyakṣha-ḍevaṭā), Deity made manifest even to the eyes of flesh, including all

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[1] Compare the items in the programme of the 'Peace Scouts' movement recently started in England, for training all boys in manners and morals and general helpfulness and in *cooking* their own food with a *minimum* of fuel, etc.

[2] A manṭra is a sequence of sounds, arranged with the view of obtaining a particular effect.

the other Gods within Himself[1] the Ruler of our world-system, the source of all its light and heat and energy, on the physical as well as the subtler planes, the highest embodiment, to us, of the all-sustaining Universal Self.

One of the Upanishats says:

> The Sun is the soul of the moving and unmoving. From the Sun all beings and all elements issue forth. We offer worship unto Thee, the Chief and First of Gods. Thou art the visible mover and doer of all actions. Thou art the visible Brahmā. Thou art the visible Vishṇu. Thou art the visible Ruḍra.[2]

And the *Vishṇu-Bhāgavaṭa* says:

> The Sun is the real Vishṇu. He alone is the very Self, and the central heart, and the first maker of this world system. He has been declared in many ways by the Ṛshis, to be the root and source of all the forces, all the knowledge and activity of our world.[3]

In order to renew our exhausted forces and wasted tissues, we take fresh food and endeavor

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[1] सर्व देवमयो हि सः ।

[2] सूर्य आत्मा जगतस्तथुषश्च । सूर्याद्वै खल्विमानि भूतानि जायन्ते । नमस्त आदित्य । त्वमेव प्रत्यक्षं कर्मकर्त्तासि । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वमेव प्रत्यक्षं विष्णुरसि । त्वमेव प्रत्यक्षं रुद्रोसि

Sūrya-Upanishaṭ.

[3] एक एवहि लोकानां सूर्य आत्माऽदिकृद्धरिः ।
सर्ववेदक्रियामूलमृषिभिर्बहुधोदितः ॥

V. Bhāgavaṭa XI. xi. 30.

to secure fresh air. To vitalise our whole being anew, day after day, in its outer as well as inner constituents, our physical, astral and, even more, our mental bodies, we have to open it out to the overflowing and radiating love of the Sun. And we have to do this at the proper times; for there are times which are more suitable for the absorption of this supreme nourishment than other times, as there are for eating and drinking and other physiological functions. The method of the opening out of the heart to receive this nourishment, is the recitation (japa) and the dwelling on the significance of the Sacred Word (Praṇava); the mystic prefixes and the manṭra (*Vyāhṛṭis* and *Gāyaṭrī* or *Sāviṭrī*); the putting of the soul into an attitude of prayer and receptivity in accordance with the meaning of that manṭra; the attuning of the heart to it. A superphysical centre in the region of the physical heart is indeed the proper organ for this particular meditation.

> The primal single sound (Aum or Om) is the highest uttered word of power and knowledge. It is verily as Brahman itself. The regulation of the breath is the chiefest ṭapas-discipline. Higher than the Sāviṭrī is no manṭra. Greater than silence is truth.
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> The Creator stored the veritable essences of the three Veḍas in the three letters that make up the sacred word, in the three utterances

that name and form the three worlds, and in the three parts of the Veḍa-verse that invokes the Sun. Each part He milked from one Veḍa. Whoso ponders on these, morning and evening, after having learnt the Veḍas previously, he verily studies the whole of the Veḍas every day. These are the gateway unto Brahman.

By repeated dwelling on their significance, and tuning his desire and modelling his thought to that significance, the seeker after Brahman shall, without fail, attain all perfection, whether he discharge any other duty or not; for the very name of the Brâhmaṇa is "the friend of *all* creatures" (and the *Gāyaṭrī* is the prayer for the blessing of *all* creatures by our radiant Father in Heaven, the Sun).

But he who performeth not the morning sanḍhyā, nor the evening one, like a Shūḍra should he be excluded from all work which requires the twice-born and regenerate to perform successfully.[1]

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[1] एकाक्षरं परं ब्रह्म प्राणायामाः परं तपः ।
सावित्र्यास्तु परं नास्ति मौनात्सत्यं विशिष्यते ॥
अकारं चाप्युकारं च मकारं च प्रजापतिः ।
वेदत्रयान्निरदुहद्भूर्भुवः स्वरितीति च ॥
त्रिभ्य एव तु वेदेभ्यः पादं पादमदूदुहत् ।
तदित्यृचोऽस्याः सावित्र्या परमेष्ठी प्रजापतिः ॥
एतदक्षरमेतां च जपन् व्याहृतिपूर्विकाम् ।
संध्ययोर्वेदविद्विप्रो वेदपुण्येन युज्यते ॥

Such is the high value placed on the regular observance of the sanḍhyā. It is difficult to justify that high valuation in brief compass. A few lines of thought may be suggested however. In order to appreciate fully the significance of the sanḍhyā, the student should, as usual for all successful understanding of the Ancient Wisdom, first put himself at the point of view from which Universal Consciousness (Chiṭ-Shakṭi, the Supreme Force) appears as the supreme fact and force in the World-process, sustaining it as a whole; and also, as transmuted into many minor forces, (Māyā, Fohat, prāṇa, vital and other electricities, radio-forces, heat, magnetism and endless other forms) bringing about all its events in detail, guiding, governing, and indeed creating all its manifestations. Once this is realised, the performance of this meditation, at the two junction-points of day and night, is seen to be practically the only means of securing power of the finest kinds for carrying on the work of life. The essence of it is the drawing in (by means of an exertion and attuning of the individual conscious-

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ओंकारपूर्विकास्तिस्रो महाव्याहृतयोऽव्ययाः ।
त्रिपदा चैव सावित्री विज्ञेयं ब्रह्मणो मुखम् ॥
जप्येनैव तु संसिध्येद् ब्राह्मणो नात्र संशयः ।
कुर्यादन्यन्न वा कुर्यान्मैत्रो ब्राह्मण उच्यते ॥
न तिष्ठति तु यः पूर्वां नोपास्ते यश्च पश्चिमाम् ।
स शूद्रवद्बहिष्कार्यः सर्वस्माद् द्विजकर्मणः ॥

Manu, ii. 83, 76, 77, 78, 81, 87, 103.

ness, an earnest and one-pointed praying or wishing and the putting of one's whole being into a mood of receptivity), of nourishment and force from some great fount of it. Force, power, energy, cannot come to one place and be used by an individual without being drawn away from some other place and individual. This fact we see summed up in the laws of the conservation of energy, transformation of motion, and indestructibility of matter. The G ā y a ṭ r ī-prayer is only a practical application of this triple law to the daily life of the human being, and principally on the mental plane. This "contemplation of the refulgent splendor, the glorious radiance, of our Heavenly Father, the Sun," the living fount of all the life on every plane of our world-system; this prayer that "that outwelling resplendence may inspire *our* intelligence," in the altruistic plural and not the selfish singular, may inspire the collective intelligence of the whole of humanity, so as to evoke sympathetic co-operation and mutual good-will and help also—this contemplation and prayer are to be practised chiefly on the plane of mind. For intelligence belongs to the plane of mental matter, mind-stuff, (S v a h), which in us is the vehicle of intelligence. The other two planes, earthly and astral (B h ū h and B h u v a h), are also named and the prayer therefore covers them too; but it is mainly directed to the *intelligence*-inspiring forces of the Sun,

for the mind is the specific feature of man, and governs his life, or at least ought to govern it, on the other two lower planes. If the intelligence were perfect, the life of the other two planes would be easily perfected also. Right knowledge is the basis of right desire; and right desire of right action. Hence the s a n ḍ h y ā is declared to be best performed before the physical Sunrising, meeting, as it were, the Sun on higher planes, and, finally only, bathing in it the physical body.

The regular practice of the s a n ḍ h y ā is, indeed in one sense, the first steps, and the last steps also, of y o g a. The highest Gods and Ṛṣhis are enjoined to, and do, observe the s a n ḍ h y ā, with the same regularity as the child beginning the alphabet. At its highest, it puts the consciousness of the aspirant in rapport with the Solar Consciousness, which is omniscience. And because the general principles underlying it are true and applicable on all scales, to the beginnings of a child's education as well as the further progress of Ṛṣhis and Ḍevas, therefore is such great stress laid upon its regular performance.

Whether we look upon it as a utilitarian training in one-pointedness, development of will-power and mind-control, or as a real means of drawing superphysical power; whether we take it as mere physical Sun-bathing, or as an elevation of the soul to high thoughts of reverence and gratitude

and self-surrender and prayer for the good of all, to the Author of our being; whether we take it as the highest and yet most easily and most generally available form of esthetic enjoyment and education to see and hear the glorious natural sights and sounds of sunrise and sunset, over waters, woods and mountains, or whether we take it as mere time-marking, for commencing and closing the day's work; whether we believe that the sounds, as such, of the manṭra-words have any vibrant potency for good, pronounced externally and internally, or whether we regard them as mere devices for fixing and concentrating the mind and soothing it with rhythmic repetition; whether we think that the words of the invocation have no other than the surface meaning, or that they open up endless vistas of knowledge to the gaze of the introspective consciousness—in every way there seems to be only good for the student in the regular practice of these devotions.

Manu indicates that the words of the manṭra do possess far more than the surface meaning; that the triads of which they are made up, are symbolic of the whole contents of the Veḍas. From other works we learn that the three letters that make up the Sacred Word (Praṇava) stand for the Self, the Not-Self, and the Interplay between them. Also, that the three 'prefixes' (Vyāhṛṭis, literally, 'utterances') stand

for the three worlds or planes of matter in which the Interplay takes place for the majority of the Spirits (Jīvas) of the human race at the present stage. And, finally, we are told the significance of the three parts of the Gāyaṭrī-manṭra. The first indicates the *nature* of the Supreme Force and of its modifications, the forms of matter in which it works, and the laws governing their evolution and involution—all dealt with by the *Ṛg-Veḍa,* dealing with knowledge (Jñāna). The second part indicates the *methods of utilising* these forces and materials in various ways, known technically as sacrificial rites and ceremonies (yajñas), at which intercourse takes place to the benefit of both between men and Gods, in terms of astral and still subtler forms of matter, which serve as the vehicles of emotions and thoughts —all dealt with by the *Yajur-veḍa,* dealing with action (Kriyā). The third part indicates the *purposes,* necessities or motives, which do and ought to guide such utilisation, the consequences of it in pleasure and pain, and the desire and fulfilments of those desires which the sacrifices subserve—all dealt with by the *Sāma-veḍa* dealing with desire (Ichchhā). The *Aṭharva-veḍa* stands for the Summation of all the three, and is taken as included in the *Ṛg-veḍa* whenever the "Triad" of Veḍas, the Ṭrayī, is spoken

of. All these matters become ever clearer to the student who dwells on them day after day. And he who does not do so, fails to secure, or loses again if he did ever thus secure, the introspective consciousness which is the distinguishing characteristic of the twice-born.

As bath and food are to the physical body, purifying and strengthening it, day after day, so to the astral and the mental bodies is prayer; whether it be directed to a Personal or an Impersonal Ideal, whether it rely for its fulfilment on an individual Deity external to oneself, or on the Universal Deity immanent within every living being.

> The evening sandhyā purifieth the mind and body, of the preceding days' stains, worries, thoughts of sin and evil. The morning sandhyā clears away the vices, astral and physical, of the night before, and gives new strength to meet with equanimity, the trials and troubles of the coming day.[1]

Without it, the mind goes on accumulating vices and distractions and depressions, day by day, till it sinks suddenly into the depths of confusion and misery and sin, even as the body that is never washed and cleaned and ever kept half-starved,

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[1] पूर्वां संध्यां जपंस्तिष्ठन्नैशमेनो व्यपोहति ।
पश्चिमां तु समासीनो मलं हन्ति दिवाकृतम् ॥
Manu, ii. 102.

day after day, finally sinks under its load of foulness and feebleness, into disease and death.

Such is the most important item of the religious education prescribed by Manu. The student, he says expressly, may or may not do anything else, in the nature of rites and ceremonies. Whatever else was taught, of the nature of that which would now be named religion, would, from the earlier standpoint, fall under physical or superphysical science, yet even this distinction will scarcely stand examination. For, indeed the s a n-ḍ h y ā is the *practice* of the very quintessence of *Science*, in its truest and fullest sense. It cannot be repeated too often that the modern distinction between religion and science has no existence in the ancient ethos, and for the very good reason that the *knowledge* was unbrokenly continuous between the physical and superphysical planes, and there were no *beliefs* without *reasons*.

Next, and next in importance[1] too, after the training in cleanliness, in manners, in morals, and in the daily devotions, comes intellectual education. In respect of this, two facts, as said before, made the selection of the course more easy and less haphazard, than under the current *régime*. The

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[1] Matthew Arnold, one of the great educationists of England, in recent times, has put forth the same view of the relative importance of these items of education.

future vocation of each student was fairly well-known before-hand, and the knowledge needed for the successful discharge of it was in a more certain condition. As to the predetermination of the vocation, more will be said in connexion with the division of social labor by caste. On the other point, knowledge had been reduced to exactitude and compactness by the employment of the superphysical powers possessed by the Ṛṣhis, and by the use of the aphoristic form. Even to-day we see the tendency growing to reduce large bodies of knowledge to brief formulæ; to print the more important portions of text in larger type and to put the less important, as commentary, in smaller type, below the former, in the educational hand-books; to spend more care on the table of contents and the index and to print page-headings and paragraph-headings in bolder type—all serving the same purpose of better helping the memory and the understanding. Manu says:

> To the illiterate, the possessors of books are superior. To the possessors of books, those who remember are superior. To these, the men that know and understand the mutual relations of their remembered masses of knowledge are superior. And even to such are they superior who put their well-reasoned knowledge into practice.[1]

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[1] अज्ञेभ्यो ग्रन्थिनः श्रेष्ठाः ग्रन्थिभ्यो धारिणो वराः ।
धारिभ्यो ज्ञानिनः श्रेष्ठाः ज्ञानिभ्यो व्यवसायिनः ॥ xii. 103.

For this reason great importance was attached to the committing to memory of compact texts. Indiscriminate, scrappy reading, of enormous numbers of books and newspapers, which copy from the classical works whatever of good they may contain, and add an immense mass of words of their own that is not good and is inspired by unwholesome emotions, rājasa and ṭāmasa—such reading only produces mental indigestion and fevers and diseases, even as indiscriminate eating of unwholesome edibles produces physical disease. This state of things is beginning to be seen as undesirable and regrettable even to-day, by the more thoughtful of moderns. Men and women of the older culture, who know their classics by heart, in the West also, know how far more useful are those perfect expressions of thoughts and emotions in the most important situations of life, how much more they really help and soothe and comfort, in the jars and frictions and misfortunes of the corporate life of men, than omnivorous reading of unremembered and often very unwholesome periodicals, magazines, newspapers and novels by the thousand.

The only justification, from the standpoint of evolution, for this outburst of excessive activity of the printing-press to-day, is that the feeling of health has become stale and a course of fever is necessary to make us appreciate it anew. Also,

it may be said, from another standpoint, that, as the diamond-digger throws up mountains of dust and rubbish before he finds the diamonds, so the mind of the new sub-race has to throw up millions of books and papers of a corresponding quality, before it will find the basic truths.

To mention a few of the details of the old scheme: Shabḍa-Shāsṭra, the science of sound, articulate and inarticulate, (acoustics, phonetics, nature-sounds, animal cries, the various stages of development of human languages, vocal physiology, etc.) was laid great stress on, because sound and ether (ākāsha) were first manifested in our world-system; and, in their subtler and grosser aspects, and with their potencies, are the substrata[1] of all other forms of matter and force and sense-qualities. The sciences of psychology and philology and physiology and linguistic evolution and human evolution generally, are all very closely bound up with each other. This is more apparent in the structure of the Samskṛṭ language, in its Vaiḍika and other forms, than in any of the other current languages. Therefore in teaching grammar, philology and vocabularies in a systematised, thesaurus-like form, the elements of all other sciences were also naturally imparted, without any special

[1] See Shāṅkara-Bhāṣhya on *Māṇdūkya-Upaniṣhaṭ* as regards Shabḍa-Sāmānya, the primal generic and genetic sound.

effort on the part of the teacher and taught. As disjointed sensations precede, at the child-stage, and the relating together of them in thoughts succeeds, later on, at the stages of youth and manhood, in life generally; so, in education particularly, lists of words indicating more or less disjointed things and acts, and stimulating mainly the faculties of simple memory and observation, should precede, and the relating together of them, in sciences of cause and effect, ought to succeed. For similar reasons, the simpler and the more general ought to precede; and the mere complex and specialised, succeed. Therefore vocabularies (koshas) and simple grammatical aphorisms (vyākaraṇa-sūṭras) were taught first, in their easiest and most mnemonic forms.

Other departments of the Science of Sound—rhetoric, prosody, etc.—were also considered important, for practical purposes.

Manu says:

> All meanings, ideas, intentions, desires, emotions, items of knowledge, are embodied in speech, are rooted in it, and branch out of it. He, therefore, who misappropriates, misapplies, and mismanages speech, mismanages everything.[1]

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[1] वाच्यर्था नियताः सर्वे वाङ्मूला वाग्विनिःसृताः ।
तां तु यः स्तेनयेद्वाचं स सर्वस्तेयकृन्नरः ॥ iv. 256.

In other words the connexion between thought and language is so close, at our stage, that the two can be perfected only side by side. And he who cannot *express* himself justly and gently, is really *thinking* and *feeling* wrongly also, and will be constantly causing misunderstandings. How many discussions intended to elicit truth, degenerate into altercations and wranglings because of misuse of speech! How many deadly feuds and even battles and great wars have arisen in history, out of mere imperfections of spoken words!

For such reasons, much stress was laid on the science of sound. But the spirit having grown corrupt, the reason for the insistence, *viz.*, to produce the gentle speech that carries conviction and turns away wrath, has been forgotten; and fearful verbiage holds undisputed sway in post-classical Samskṛṭ literature in India, as much as it does in the West, to-day.

Also, the science of logic and reasoning was taught side by side with the science of language:

> To all the sciences, the knowledge of the ways of speech and the laws of thought is the natural entrance.[1]

In the earlier years, when the imitative faculties are strong, the memory and simple observation were more exercised; in the later years, when the causal faculties grow strong, reason and the

[1] सर्वेषामेव शास्त्राणां न्यायव्याकरणं मुखम्।

powers of subtler examination into the mutual relations of things and events were worked the more. The peculiar nature of the Samskṛt language, deliberately constructed to be an instrument of thought, as a tool specially fashioned for a specific purpose, and not shaping itself more or less haphazard; and the ease with which the language lends itself to versification, so that even works on mathematics are to be found in verse—made the work of memorising easy.

The study of the *Veḍa*-proper was interspersed with the study of what would now be called secular subjects, A ṅ g a s; but separate days of the fortnight were assigned for each. Thus the student's mind underwent a minimum of strain and anxiety, and did not have to think distractedly of half-a-dozen subjects every day, but could be given wholly to one thing on one day. The posture prescribed for the hours of study,[1] standing upright, with hands folded in front of the chest, was such as to secure a maximum of collected alertness and of chest-expansion, instead of languid stooping over desks and chest-hollowing. The comparatively little use of written books, especially in the earlier years of study, and the large use of the voice and the memory, produced powerful lungs instead of weak eyes, besides all

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[1] *Manu*, ii. 192.

the economy of national and individual money and energy that is implied by the minimisation of written books and papers.

The hours of study were *after* the morning and *after* the evening sandhyā, *i.e.*, the forenoons and the late evenings, leaving the afternoons for the begging of food, for rest after meals, for walks and wanderings on business or pleasure, games, domestic services of the Guru's household, and so forth. In this fashion were avoided the curses of modern civilisation, neurasthenia and dyspepsia and diabetes, due largely to overworking of the nervous system, and that too immediately after meals, when the vital currents are most wanted by the digestive organs.

> After tending the fires, morning and evening, and performing the sandhyā and saluting the elders, the student should approach the teacher and perform his studies attentively.[1]

The holidays were short and frequent; and many depended upon atmospheric electric and magnetic conditions, to which were given special importance as bearing on special studies. The vibrations set up by the chant of one *Veḍa* were not allowed to mingle with the vibrations of another.

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[1] अग्निकार्यं ततः कुर्यात्संध्ययोरुभयोरपि ।
ततोऽभिवादयेद्वृद्धानसावहमिति ब्रुवन् ॥
गुरुं चैवाप्युपासीत स्वाध्यायार्थं समाहितः ।

Yājñavalkya, I. ii. 17, 18.

Occasions of sorrowing or rejoicing in the neighboring family houses were also taken into account, thus keeping up sympathetic relations with the public constantly.[1]

The education that is gained by extensive travelling seems to have been postponed to the later stages of life, the household, the retirement, the renunciation. Also, while the simpler ways of life made much expense on buildings and furniture and apparatus unnecessary, and so secured the advantages of financial economy and of a much wider spread of education in what are called the humanities, there was, presumably, a comparative dearth of that kind of education in physical and technical science which to-day requires mechanical appliances. In the neighborhood of the great capital towns however, such mechanical science and art as was subsidiary mainly to military and secondarily to civil purposes seems to have been carefully cultivated. As to whether this comparative lack was or was not an advantage is debatable. The use and development of machinery seem, in the general scheme of evolution, to go side by side with the growth of the separative intelligence, of egoism, differentiation, heterogeneity and complex organisation. So far as this is good,

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[1] *Manu*, ii. 105, 106; iii. 108; iv. 101-127.

that must be good also. When this begins to err by excess psychologically, that becomes mischievous also economically. It is a necessary stage, to be passed through, not clung to. The preceding stage was one of fulfilment of needs by the mere wishing. The succeeding will be the same, on a higher level, accomplishment by willing.

According to Manu, the use of *large* machines, for private commercial purposes is to be condemned and discouraged.[1]

It constitutes a minor sin, and expiation is prescribed. This is, of course, very startling to the modern mind. And, yet, not so very startling either. The latest modern mind is beginning to react in favor of hand-made goods of all sorts, as against machine-made ones. The reasons may be studied in the books and periodical articles of writers on the subject, especially those who have considered the relations of machinery and art. Briefly, if the intelligence runs towards machinery, it unavoidably runs away from soul, from superphysics, from finer art. There is an apparent advantage, at first, in the use of machinery. It seems to make the struggle of life easier. But this appearance is false and temporary. In the long run, it makes life more competitive and bitter and vulgar. Hence the over-outward tendencies and

[1] महायंत्रप्रवर्त्तनम् । xi. 63.

ways were discouraged, in the economical as well as the educational administration of the national life. The fact that *large* machines are discouraged and not *small* ones is noteworthy. Small machines capable of management by single persons do not oppose such obstacles to the development of individual taste and artistic capacity.

One point more may be dealt with before passing on from education to livelihood.

Why is so much stress laid on the subjective sciences and the introspective consciousness, which are to be taught to and invoked in *all* students twice-born, rather than on the kindergarten system and the objective sciences, so much thought of now-a-days, and which seem, in the earlier time, to have been *divided up* between the three main types according to their future vocations? Apparently for somewhat the same reasons for which the Science of the Self (Aḍhyāṭma-Viḍyā) is made the foundation and guide of all other sciences (Viḍyās), the same reasons for which Duty (Ḍharma) is emphasised rather than Passion (Kāma). The quotation will be remembered which was made, a little while ago, from Professor James as to the successive appearance and disappearance of transient instincts. His suggestion is that each instinct, as it appears, should be seized hold of and developed and so made a habit and a

permanent acquisition, otherwise the iron will cool and the opportunity for shaping be lost. There is no doubt a certain amount of truth in the suggestion. But there is the danger also of a misapprehension and misapplication. If we look into the reason of this rising to the surface and then sinking down again of instincts, we find that it is due to the law of recapitulation, in the individual, of the past and also of the future history of the whole race—the reason of that law of recapitulation being the law of analogy, and of that again, the law of unity. The small man is as the great man because the two are one. Some instincts then must be such as have had their use in the past, and which we do not require to arouse again and fix into a habit now; and must not, on pain of retrogression. There are others which belong to the present, and others which belong to the future. These should obviously receive greater attention from pedagogues. Moreover, to make all alive, and work them all equally, is not only not in accordance with the general plan of evolution, but is impossible. There is not enough vital energy available. We must therefore strike the iron, not every time it is hot, but when it is hottest, for our special purpose. We must not endeavor to give it every shape, but only the best we can think of. If the earlier instincts

are developed fully, they will use up the available vital energy and the later instincts will not develop at all, or do so only imperfectly. From the ancient standpoint, the introspective consciousness, the Reason which strings together all the many in the One, which is the means of securing the Science of the Self, is the highest and finest shape which can be given to the dull clay of man. Hence the prominence given to those sciences and practices, especially the sanḍhyā, that lead to it.

Not by any means that the others are contemned. That is another error of exaggeration, opposite to the extreme which flouts the Science of the Self. All these other sciences and arts are clearly provided for also. But they are as clearly regarded as minor and subsidiary to the One Science. If we can have both earth and heaven—that is perfection. But if we can have only one, then heaven rather than earth.

Be it repeated here that, for the winning of the living introspective consciousness, unsullied brahmacharya is indispensable. They who are so unfortunate as to soil their virgin purity before achieving Insight, will find it very hard, perhaps impossible, in their present life, to *realise* the *living* power and virtue of Metaphysic, the Science of the Self. However otherwise accomplished they may be, however full of reading,

yet they will always suffer from the vague feeling, the doubt and uncertainty, that it is perhaps, after all, 'mere words'. The reason is this: The individual Mind (Manas) combining with Selfish Passion (Kāma) finds perpetuation in the physical self, creates physical progeny, and exhausts the forces of the physical body which gradually dies. The same Mind combining with Unselfish Reason (Buḍḍhi), the inverse of Passion, finds perpetuation for itself in the Higher Self, Āṭmā. All the power and passion of the soul, all possible intensity of maddened yearning, craving, searching, are needed for the supreme effort which will bring the individual Mind into the arms of Universal Spirit. This is possible, generally speaking, only to the virgin soul (the Kumāra-Jīva), who has not frittered away his energy and passion and let his consciousness run into the physical body so largely as is necessary for the purposes of physical lusting.[1]

[1] This, which has been said in terms of the 'principles' of Theosophical literature, Āṭma, buḍḍhi, manas, kāma, sṭhūla-ḍeha, might be translated also into terms of the ṭaṭṭvic sub-divisions of the sṭhūla-ḍeha, corresponding respectively with the main 'principles'. 'Fire' with 'water,' heat with moisture, tends to stimulate reproduction in terms of 'earth'. 'Fire' with 'air' stimulates reproduction in terms of 'ākāsha-ether'. Minuter details may be worked out in terms of the seven or more sub-divisions, of any plane. *E.g.*, we may say: The individual in whom, on the physical plane, in the normal working state, the sub-

Such are the outlines of the principles which seem to have governed the education of twice-born boys in the olden time, not the quarrelsome and disorderly medieval ages, but the real olden time, before the *Mahābhārața.*

But what about the education of those not twice-born, and of the girls of all castes?

There is no regular education provided by Manu for the fourth type of mind and body, *viz.*, the hand-worker, or Shūḍra. The Shūḍra is the soul who is too young to understand the Science of the Self. His status, for the whole life-time of the body is, therefore, what the status of the other three is till the second birth:

> Everyone is born a Shūḍra, and remains such till he receives the sacrament of the Veḍa and is born a second time thereby.[1]

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divisions of 'pṛțhvi-țațțva' (which corresponds with the physical body as a whole) corresponding to âḍi, anupâḍaka and âkâsha (*i.e.*, the highest three ethers of *Occult Chemistry*) are more developed, will realise metaphysic, in the waking physical consciousness, better; in whom the sub-divisions corresponding to anupâḍaka, âkāsha, vâyu (or the second, third and fourth ethers), are more developed—the higher superphysics; âkâsha, vâyu, agni, (or the third and fourth ethers and gaseous matter)—superphysics proper; vāyu, agni, âpas (or the fourth ether and gaseous and liquid matters—the lower superphysics; agni, âpâs, pṛțhvi—physical powers; and so on, with endless permutations and combinations.

[1] जन्मना जायते शूद्रः संस्काराद्द्विज उच्यते ॥
and शूद्रेण हि समस्तावद्यावेद्वेदे न जायते ॥ *Manu*, ii. 172.

The Shūḍra's education, therefore, was by doing what he was told to do, and by the general influence and associations of the home-life of the household of which he was an organic part, in the same way as the children's education was before they went to the Teacher; and also, by means of periodical expositions of the Purāṇas, which were expressly composed by the Ṛshis for the benefit of those who had not strength of mind enough to hold the Veḍas. These expositions were the originals of present-day popular lectures, and popular scientific and literary journals and magazines. At these lectures on the Purāṇas, which have continued down to our own day in India, though the spirit is wholly changed and the wisdom and instructiveness departed, women and children and all the men who had not the powers and opportunities for the regular education, attended and listened eagerly—as is evident from the descriptions of such periodic meetings in the Purāṇas themselves. How liberal the education is which may be derived from the Purāṇas, when expounded by a competent teacher, can be appreciated only by those who have studied them with the help of Theosophical literature, in the absence of the older commentaries. That the Purāṇas are the necessary means to an adequate understanding of the Veḍas has been already mentioned. And, indeed, all the theoretical and other knowledge, contained in the

Veḍas, of the nature of the 'humanities,' is contained in the Purāṇas—only the secrets which conferred practical superphysical powers are omitted. The current idea that the Shūḍra was despised and trampled upon is only a false projection, by the modern mind, upon the screen of ancient society, of the conditions which that modern mind is itself suffering from—conditions born of the egoistic violence of those passions which are the brood of selfishness and hate and exclusive appropriation. In the earlier days—not the mediæval—if the old books are to be believed as a whole, and not only in respect of those parts which fit in with current theories, the Shūḍra was no more despised, no less loved, than the children, the sons and daughters, of a well-conducted home of to-day. More on this will be said in connexion with the system of castes. Here it is enough to say that there is good reason to believe that the Shūḍra of the olden days stood on a higher level of real mind- and soul-education than the bulk of his compeers of to-day; and in every case of exceptional qualifications, he was allowed to live and study like the twice-born, with certain restrictions, which were far smaller and more rational than many disabilities imposed on communities and individuals by social and other pressure to-day in the most civilised countries.

> The Shūḍra cannot commit a sin (which degrades, in the same sense as a twice-born person can. This is his advantage. His disadvantage is that) he cannot be given manṭra sacraments. He has no compulsory duty to perform (ḍharma), but if he does, there is no prohibition at all. Indeed, the Shūḍras who wish to gather ḍharma and to learn its ordinances, and follow the ways of the good among the twice-born, and perform the five daily sacrifices, of study, etc., but only without the secret manṭras—they do not infringe law, but rather gain the approbation of the good and receive honor. [1]

We see in this that all study, except that of the secret manṭras, was also open to every Shūḍra who desired it.

On the subject of women's education, much has been already written in recent times, and many texts collected, to prove that they were by no means kept uneducated and wholly ignorant of the larger life of the world. At the same time, it is clear that girls were not to be taken through the same course as boys. What is right and proper to teach to any one—this is a question of needs. According to the ends we set before us

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[1] न शूद्रे पातकं किंचिन् न च संस्कारमर्हति ।
नास्याधिकारो धर्मेऽस्ति न धर्मात् प्रतिषेधनम् ॥
धर्मेप्सवस्तु धर्मज्ञाः सतां वृत्तमनुष्ठिताः ।
मन्त्रवर्ज्जं न दुष्यंति प्रशंसां प्राप्नुवंति च ॥ *Manu*, x. 126, 127.

must be our means. If the racial consciousness is tired of the different-sexed condition and wants uniformity of physiological and psychological functioning, as in the earlier races, then, by all means, let us have uniformity of bringing up. But this is very doubtful, and will continue to be doubtful for long ages yet. In the meanwhile—confusion and competition, the desolate wranglings of man's rights and woman's rights, and an endless war of words as to who is superior and who is inferior. As well try to settle whether the right half of the body is superior or inferior to the left half. If debate on this there must be, then it were much to be wished that it could be conducted without such waste of emotion. But, perhaps, that is not possible; for the egoism and the emotion and their elations and frustrations are themselves the most important factors in the gradual change of mood in the racial consciousness, and are necessary to begin even at this early stage, in order to bring it about at the end of long ages. A new adjustment of the earth's surface cannot take place without vast throes and sinkings and upheavals and volcanic fires and tidal waves. No more, it would seem, can any important corresponding change in the ways of human life be secured by a quiet committee-debate and resolution, and without agonised struggles.

Under Manu's scheme, this kind of egoistic, com-

petitive *equality* of man and woman is not contemplated. His ideal for the two is that of *identity*, not equality. Indeed, in a broader sense, such is His ideal for the whole human race. In Manu we find no narrow parochialism, no provincialism, not even nationalism, but only Humanism, the organisation, into one Joint Family, of all the types, all the families, races and sub-races, of the whole Human Race—or even still more, that wider same-sightedness which sees all the Kingdoms of Nature ever indissolubly linked into one continuous chain of World-Process. So much so is this the case that the younger modern nations, unable to discover in Manu that idea of nationalism which they have just discovered for the first time in their own life, to their great glee and self-satisfaction, unable yet to look beyond nationalism into the vaster stretches of soul of the Ancient Ethos—are clamourously proclaiming, like children, the merits of their extraordinary find of the multi-colored shells on the sea-shore, and the consequent superiority of themselves and the inferiority of all others, blissfully oblivious of the aged and enfeebled grand-parents' voyagings across the whole ocean, and their divings into its deepest depths, and their findings of gold and gems. If, then, Manu's ideal is such for all the Human Race with all its widely divergent forms and types and colors and capacities, if He regards them all as organs of the same identical organism, how much

more must His ideal be such for man and woman, spouse and spouse, brother and sister, within the same house. The two are regarded as supplementary halves of one whole. And, for the time the difference of sex lasts, the vocation of the two is accepted as different in the same way as the function of the two halves of the one brain, of the two halves (the eye-balls) of the one organ of vision, of the two halves (the ears) of the one organ of audition, etc, is different. And preparation for the performance thereof is accordingly different also. But as the vocations were not wholly different, but only mutually complementary, therefore the education was not really different either:

> All the sacraments prescribed for the boys are prescribed for the girls also. But they have to be performed without Veḍa-manṭras (which their peculiarity of psycho-physical constitution, their special qualifications and vocations prevent them from using successfully). The marriage-sacrament however has, obviously, for bride and bridegroom alike, to be performed with Veḍa-manṭras. For the girl, residence with the husband and helping him in his duties and learning from him takes the place of the boy's residence with and learning from the Teacher. Her tending of the household fires under his instruction becomes the equivalent of his tending of the fires in the Teacher's family. But, otherwise, generally speaking, the

girl should be nurtured, brought up, and educated in the same way and as diligently as the boy.[1] There is absolutely no prohibition against girls following the same full course of education as the boys of their caste; and that the implicit permission was availed of, in cases here and there, is amply proved by the classical stories of learned women. But the general routine was different. The education given to boy and girl was partly different in kind and partly in degree. Different in kind—in that the one was prepared for the life outside the home predominantly, for teaching, for battling, for trading; and the other for the life within the home principally, for beautifying, for nourishing and fostering, for being a perpetual fountain of tenderness and happiness. Different in kind—in that the Brāhmaṇa-girl was given more book-education; the Kṣhaṭṭriya-girl, more training in active exercises; the Vaishya-girl, in economical matters; though, in each case, less so than her brother; and all within the home itself, barring the exceptional instances. In this way, each became

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[1] अमंत्रिका तु कार्येयं स्त्रीणामावृदशेषतः।
संस्कारार्थं शरीरस्य यथाकालं यथाक्रमम् ॥
वैवाहिको विधिः स्त्रीणां संस्कारो वैदिकः स्मृतः।
पतिसेवा गुरौवासो गृहार्थोऽग्निपरिक्रिया ॥

Manu, ii. 66, 67.

कन्याप्येवं पालनीया शिक्षणीया प्रयत्नतः ॥

more fitted for the maintenance of the characteristic public aspect of her future husband's home also, as an educational, an administrative, or a mercantile house. Also, generally speaking, girls seem to have been given more training than boys in the fine arts, for which their psycho-physical constitution fits them better—though of course, the instruction of boys in this respect was not neglected. The *Bhāgavaṭa* records that Kṛṣhṇa studied all the 'sixty-four arts'—subsidiary to the *Sāma-Veḍa*—with his preceptor Sānḍīpani. With such training in the arts which beautify life and enhance its enjoyments, husband and wife would become all-sufficing to each other, and placed above the need of seeking for æsthetic delights outside the home. Such a condition of the home-life would naturally minimise social vice. For, as the *Yoga-Suṭra* says: "Attraction accompanies pleasure"; and pleasures outside the home mean attractions outside it also. And where the life is not dominated by the Spirit, the attractions must be matterwards and not soulwards, vicious and not elevating. But where both pleasure and love are between the spouses and within the home, then that home becomes a veritable heaven on earth, matter transfigured into Spirit, joys of soul and joys of sense both achieved at once. Stories about the wives of the Ṛṣhis being versed in the details of the Science of the Self are well-known. So also of Kṣhaṭṭriya women accompanying their husbands to

battle. One out of the *Mahābhāraṭa* may be taken as a typical instance, as it mentions regular instruction being given to a Kṣhaṭṭriya-girl in chariot-driving.

When Arjuṇa marries Kṛṣhṇa's sister Subhaḍrā secretly, with his and her consent, and drives away from the capital town of Ḍvārakā, with Subhaḍrā in his chariot, the keepers of the gate pursue him, thinking he has stolen her. He turns to fight with them and Subhaḍrā acts as his charioteer:

> Sweet-speaking Subhaḍrā was highly delighted to see that force of excited elephants, rushing cars and horses, and challenging warriors. She said to Arjuṇa, in great glee: For long had I in mind to drive thy chariot, in the midst of the battle, while thou fightest—thou who art possessed of the great soul, and might of limb, and the shining aura and ojas and ṭejas. I shall be thy charioteer, O Son of Pṛṭhā! for I have been *well-instructed* in the art.[1]

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1 उदीर्णरथनागाश्वमनीकमभिवीक्ष्य तम् ।
उवाच परमप्रीता सुभद्रा भद्रभाषिणी ॥
संग्रहीतुमभिप्रायो दीर्घकालकृतो मम ।
युध्यमानस्य संग्रामे रथं तव नरर्षभ ॥
ओजस्तेजोद्युतिबलैरन्वितस्य महात्मनः ।
पार्थ ते सारथित्वेन भविता सिक्षितास्म्यहम् ॥

Mahābhāraṭa.

And Arjuṇa consented and battled, and Subhaḍrā managed the reins and the horses with skill; and, of course, the two came out victorious; and then the others quite properly inferred that it could not but be Arjuṇa, the beloved friend of their Lord, for who else could have prevailed over them? and there was peace-making and rejoicing and a great public celebration of the nuptials. The way in which Ḍraupaḍī managed Yuḍhiṣhṭhira's vast household, and was in charge of the whole income and expenditure, is described in full in the Great Epic. Similar stories about high-souled and well-educated Vaishya women of the past may be found in the *Paḍma-Purāṇa* and the *Kaṭhā-Sariṭ-Sāgara*.

Such incidents out of the old stories give us indication as to the ways of girls' education. And indeed when we come to examine the matter closely, we find that the difference between man and woman, in respect of essential education, has, on the whole, never been, and is not to-day, in India, so very great as is made out for polemic purposes and for special, temporary reasons. Barring exceptional cases, and barring technical education, the general average in any given typical family for both the men and women, in respect of real, essential education, the education of the soul, will be found very much the same. Indeed, probably, the woman's average will be higher. Ability to

talk and to write a new language fluently, or even to know a large number of facts, is not the whole of education, nor even the most important part of it; and even in this respect is not more than one generation later for girls, in India, than that of boys. To know, even though it be only instinctively, more in the way of feeling than of knowledge—to know the whence, the whither, the why, of individual life, the deathlessness of the soul, and the unerring action of the Law of Karma; to be full of faith in heaven, of love for the family, of hope for the future, of patience under suffering, of contentment in the present; to be able to help and soothe and comfort one's fellow-beings in their griefs and misfortunes; to be able to understand the heart of human problems intuitively—this is real soul-education, and more valuable than mere mind-information. And this is the birthright of woman more than that of man. Of course, the two kinds of education are halves, and together make the perfect whole. And such also are man and woman. But if both cannot be had, the inner soul-quality of selfless devotion as well as the outer intellectual finish and polish and gracefulness of speech and gait—and if some change from the present condition is felt to be indispensable—then indeed it is better to refine mind into soul, than to coarsen soul into mind; to make man less egoistic, than to

make woman more militant. Manu's ideal is gentle men and gentle women, each filling a distinct place in the domestic and the social scheme; never entering into conflict with each other, but ever supplementing the qualities of each other and ever making life's way smoother for each other. And that this may be, he indicates different kinds of training for the two and not precisely the same.

It is expressly declared in the Upaniṣhaṭs[1] that the Spirit (jīva) has no special sex, or, has both sexes at once, inasmuch as it is a combination of Spirit and Matter (Praṭyagāṭmā and Mūlaprakṛṭi). And the Purāṇas show that, even in the outer body, the same jīva now takes up one and now another; that in the race also, difference of sex is one of many passing phases; and that the next phase, after the present, will be, psychologically, womanwards, in the direction of Reason (buḍḍhi) as distinguished from Mind (manas). Consequently, in the thought of the Primal Law-giver, there could not possibly be any idea of any inherent superiority or inferiority of either to the other. Both mean only so many experiences to be gone through by each Spirit, in order that out of love physical may emerge, not the dreary, weary, altercations of egoism, but the joys of the Love Divine of which the Persian poets have sung:

[1] *Shveṭāshvaṭara*, iv. 3; v. 10; vi. 9.

Welcome! O Love Divine! Thy happy madness,
  Sole remedy of all Life's ills and sadness,
Prime antidote of pride and prudery,
  Art, Science, Scripture—all art thou to me!

Vedas, Avesṭâ, Bible and Qur'ân,
  Temple, pagoda, church and K'âbâ-stone
All these and more my heart can tolerate,
  Since my religion now is Love alone!

आत्मैव देवताः सर्वाः सर्वमात्मन्यवस्थितम् ।
आत्मा हि जनयत्येषां कर्मयोगं शरीरिणाम् ॥

Manu, xii. 119

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥

Īsha.

न पारमेष्ठ्यं न महेन्द्राधिष्ण्यं
न सार्वभौमं न रसाधिपत्यम् ।
न योगसिद्धीरपुनर्भवं वा
मय्यार्पितात्मेच्छति मद्विनान्यत् ॥

V. Bhāgavaṭa.

LECTURE IV.

THE PROBLEMS OF FAMILY LIFE AND ECONOMICS, OF GOVERNMENT AND OF RELIGION

अधीत्य विधिवद्वेदान् पुत्रानुत्पाद्य धर्मतः ।
इष्ट्वा च शक्तितो यज्ञैर्मनो मोक्षे निवेशयेत् ॥
सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।
समं पश्यन्नात्मयाजी स्वाराज्यमधिगच्छति ॥
एवं यः सर्वभूतेषु पश्यत्यात्मानमात्मना ।
स सर्वसमतामेत्य ब्रह्माभ्येति परंपदम् ॥

Manu, vi. 36; xii. 91, 125.

Having studied the eternal science embodied in the scriptures, in the right spirit of holiness; having reared up children virtuously; having sacrificed his energies to the utmost for the service of Gods and men; let the child of Manu offer up his mind unto Liberation.

He who beholdeth all beings in Himself, as Himself, he who beholdeth Himself in all beings, he who therefore ever sacrificeth Himself unto Himself, worketh for Himself, for there is no other—he verily knoweth and doeth all Ḍharma, he never can err in any duty, he understandeth the sole secret of the Kingdom of Heaven, the Realm of the Secondless Self. He who thus beholdeth all selves as the One Self, as Himself, He becometh All, he becometh Brahman, He becometh what he ever was, is and shall be, the Highest God, the Universal Self of All.

Our last meeting was occupied wholly with Manu's treatment of educational problems in the

Brahmachārī stage of life. From his standpoint, they are probably the most important too. Next after these methods of best development and fullest training of the psycho-physical individual, come considerations of the domestic life, including conjugal and parental relations, sanitation and population, leading on to economics—all falling within the second stage of life, the Household.

The Problems of Domesticity

Accepting the fact of sex-difference as indefeasible for the time being, Manu mentions the conditions of the happy home, and the duties that have to be discharged by all concerned, in order that those conditions may be realised.

Husband and wife are enjoined to love one another till death do them part, and after and beyond that too:

> The whole duty, in brief, of husband and wife towards each other is that they cross not and wander not apart from each other in thought, word and deed till death. And the promise is that they who righteously discharge this duty here shall not be parted hereafter even by the death of the body, but shall be together in the worlds beyond also.[1]

[1] अन्योऽन्यस्याऽव्यभीचारो भवेदामरणान्तिकः ।
एष धर्मः समासेन ज्ञेयः स्त्रीपुंसयोः परः ॥
पतिं या नाभिचरति मनोवाग्देहसंयता ।
सा भर्तृलोकमाप्नोति सद्भिः साध्वीति चोच्यते ॥

Manu, ix. 101; v. 165.

Polygamy, in some phases of civilisation and some types of psycho-physical constitution, as polyandry in other exceptional circumstances, and second and third marriages by widows and widowers, were suffered and allowed, but always with reluctance and deprecation. The ideal is monogamy and constancy till one's own death.

And since the superphysical possibilities of the woman-form are the higher because of the intenser love-nature and one-pointedness, therefore Manu places before the woman, who has lost her spouse, the ideal of remaining faithful to his memory till her own body falls away, even more stressfully than he puts it before the man :

> Let her follow the ways and the rules of the Brahmachārīs, improving her soul and her knowledge by the way of study and service of the elders, in place of the lost way of service of her husband and children. Let her triumph over her body and walk on the path of purity, following the ḍharma of the wife and husband that have not thought of other than each other. Thousands of virgin men have gone to highest heaven without having passed through the household. Unto such heaven shall she go to join her partner-soul, even though they have no child to help them pay the debts, if she should

be thus faithful to his memory and do deeds of good during the rest of her physical life.[1]

Only for the women, as also the men, in whom the physical nature was over-strong, the craving of the flesh uncontrollable—for the younger selves who were of the Shūḍra-type, and were willing to be recognised as such publicly, gaining the easy fleshly pleasures but losing the ascetic mental honors—was a second marriage allowed, as polygamy or even polyandry was allowed.

So, on the other hand, for the women whose temperament induced them to remain single and unmarried, the life of the celibate (naishṭhika brahmachārī) was open, in the same way as for the men, with all its ḍharma and duties—*duties*, because, in Manu's scheme, there are mostly duties only and no rights, either for man or for woman. His Society is based on Ḍharma—Duty—not on contract; to Him, the failure of one does not absolve another as it does to the modern men and women of 'rights'. In Samskṛṭ, 'right' is ṛṭa, but it means only what 'right' meant originally, *viz.*, 'truth'.

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[1] आसीतामरणात्क्षान्ता नियता ब्रह्मचारिणी ।
यो धर्म एकपत्नीनां कांक्षन्ती तमनुत्तमम् ॥
अनेकानि सहस्राणि कुमारब्रह्मचारिणाम् ।
दिवं गतानि विप्राणामकृत्वा कुलसंततिम् ॥
मृते भर्त्तरि साध्वी स्त्री ब्रह्मचर्ये व्यवस्थिता ।
स्वर्गं गच्छत्यपुत्रापि यथा ते ब्रह्मचारिणः ॥

Manu v. 158, 159, 160.

For the others, for whom marriage was a superphysical and spiritual sacrament, a dutiful and holy means of arousing the higher emotions of reverence and love and compassion and self-sacrifice—for them, for men as well as women, as in the classic ideals of Rāma and Sīṭā—the ideal was faithfulness unto one's own death and beyond. The fire of the higher emotions having been once lit by the sacrament, such constancy was finer and more nourishing food for it than repeated marriages could ever be at their very best. To such faithful and high-souled ones, the retirement from family life (vānaprasṭha āshrama) came earlier than to others; and they could the sooner become the elders of the community, the brothers and sisters of charity and mercy and all-helpfulness.

In life, wife and husband ever uplift one another, if either one be noble of soul:

> As the quality of the husband is such becometh the quality of the faithful wife, even as the quality of the waters of the river becometh as the quality of the waters of the ocean into which she mergeth. Low-born Akṣhamālā, wedded to Vasiṣhtha, became one of the foremost of the Ṛṣhis that wear the woman-form. So Shārangī wedded to Manḍapāla.

So too, if the wife be of noble soul and the husband sinful, and she determines to follow him

> in death unwidowed, then, even as the strong snake-hunter grasps the serpent and drags it out to light from the deepest crevice, even so shall her giant love and sacrifice grip the husband's soul, and drag it from its depths of sin and darkness unto the realms of light above.[1]

This is literally true. The subtler body of the spouse, possessed with the divine madness of Love to such extent that it flings away the grosser body, in order to defeat and triumph over Death's efforts to separate it from its beloved, literally establishes bonds in superphysical matter with the subtler body of the other spouse, grips it with superphysical hands, and lifts it to the higher worlds. Itself cannot be dragged down to the grosser and painful regions of p r e ṭ a-l o k a, however burdened with sin the soul of the other may be, because that extreme self-sacrifice and selflessness, which works only in the highest and

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[1] यादृग्गुणेन भर्त्रा स्त्री संयुज्येत यथाविधि ।
तादृग्गुणा सा भवति समुद्रेणेव निम्नगा ॥
अक्षमाला वसिष्ठेन संयुक्ताऽधमयोनिजा ।
शारंगी मन्दपालेन जगामाभ्यर्हणीयताम् ॥

Manu, ix. 22, 23.

and व्यालग्राही यथा व्यालं बलादुद्धरते बिलात् ।
तद्वदुद्धृत्य सा नारी सह तेनैव मोदते ॥
ब्रह्मघ्नो वा कृतघ्नो वा मित्रघ्नो वा भवेत्पतिः ।
पुनात्यविधवा नारी भर्त्तारं यानुगच्छति ॥

Shankha and Angirā quoted in *Yājñavalkya-Miṭākṣharā* i. *Vivāha-prakaraṇa*, shl. 36.

most refined kinds of matter, has potency enough to resist immersion in the denser matter for itself, as also for all that it clings to in order to save. And its fire of devotion sooner or later sets alight a corresponding quality in the other, which then, of its own inspiration, burns away its grosser matter and sinful addictions. The principle of all vicarious atonement is this: The higher soul can save the lower, not the lower the higher. Therefore it is given to the woman to save her fallen husband by such extreme sacrifice, even more than it is given to the man to save his wife. The man can help mostly with knowledge only; but the woman helps with love; and if comparison must be made, then surely love shall rank higher than knowledge.

They say that Manu honors not the woman. Yet no enlightened modern statesman or sovereign has embodied in the law of any modern State what Manu's Law contains:

> The āchārya exceedeth ten upāḍhyāyas in the claim to honor; the father exceedeth a hundred āchāryas; but the mother exceedeth a thousand fathers in the right to reverence, and in the function of educator.[1]

The Samskṛṭ word gauravam means, primarily, 'the quality of the guru, the teacher' and,

[1] उपाध्यायान्दशाचार्यः शताचार्यांस्तथा पिता ।
सहस्रं तु पितॄन्माता गौरवेणातिरिच्यते ॥ *Manu*, ii. 145.

secondarily, the 'weight,' the importance, the honor attaching to that quality. A modern Jesuit is reported to have said: "Give me a child for the first seven years of life; and then you can try to do anything you please with him afterwards." He knew that the impress on *soul-character* of those first seven years could never be effaced afterwards. Hence Manu says that the mother exceedeth a million teachers in the quality of educator. If the Initiator is more honored than the physical mother or father, it is because he is verily both father and mother of the disciple's higher bodies:

> He who envelopeth the ears of the pupil with the Truth of Brahman, he who giveth him new birth into a higher body, with the sacred rites of the Veḍas, and the help of the Gâyaṭri, he is verily both the father and the mother of the disciple, and he is more, for the body he bestoweth is not perishable like the body of flesh, but is undecaying and immortal.[1]

Thus does the ancient culture honor the woman. But it honors the mother-woman, not the militant 'woman's rights woman'.

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[1] य आवृणोत्यवितथं ब्रह्मणा श्रवणावुभौ ।
स माता स पिता ज्ञेयस्तं न द्रुह्येत्कथंचन ॥
आचार्यस्त्वस्य यां जातिं विधिवद्वेदपारगः ।
उत्पादयति सावित्र्या सा सत्या साऽजरामरा ॥

Manu, ii. 144, 145.

> The good women should be ever honored and worshipped like the Gods themselves. By the favor and the soul-power of the *true* women are the three worlds upheld.[1]

Verily, the father, the mother, and the children too, are not separate, but parts of the same organism :

> The Man is not the man alone ; he is the man, the woman and the progeny. The Sages have declared that the husband is the same as the wife.[2]

In the *Brahma-Purāṇa*, the *Maṭsya-Purāṇa,* and others where the various varṣhas, or races and sub-races, are described, it is said of the earlier ones that pairs used to issue at the same time from 'egg-like fruit' and live together for thousands of years and disappear simultaneously also. In those days, the verse of Manu had therefore a literal value, as regards the double-sexed or only slightly differentiated beings. And the echo of that distant fact in the more psychic human souls of to-day is the belief about 'twin-flames,' etc. But that belief represents only a partial truth. The

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[1] तस्मात्साध्व्यः स्त्रियः पूज्याः सततं देववन्नरैः ।
सतीनां तु प्रसादेन धार्यते वै जगत्त्रयम् ॥

Maṭsya-Purāṇa, ch. 214, sh. 21.

[2] एतावानेव पुरुषः यज्जायात्मा प्रजेति ह ।
विप्राः प्राहुस्तथा चैतद्यो भर्त्ता सा स्मृताङ्गना ॥

Manu, ix. 45.

whole truth is that *all* flames or souls, and not only pairs of souls are one; also that Spirit and Matter, Puruṣha and Prakṛti are inseparable. The partial truth is that any two souls may and do have special affinity for special lengths of time, and serve as Puruṣha and Prakṛti to one another.

Hence is the marriage-sacrament sacred. In its perfection it is the means of bringing together two incomplete halves and making of them a complete unity, soul and mind and body. It is the means of fullest realisation and perpetuation of the work of the Self, in the present bodies of the married pair and the future bodies of the race. It is the means of providing pure bodies to new streams of embodied selves to enable them to do the round of the world-wheel safely. For only the offspring of pure and holy marriages, of loves consecrated by high ideals and religious aspirations, are pure and happy—while the progeny of evil emotions, lust and adultery and sensuousness, must perforce be evil also.

Many forms of marriage[1] are mentioned. But only four are holy and recommended, according to types:

[1] That the other forms, which indeed amount to crimes, are called 'marriage' at all, is on the general principle of legitimising illegitimate sons, in the interest of the victims themselves.

> The children of the four holy forms of marriage are full of Brahman-glory and shall grow up worthy to be honored by those who have themselves won honor. They shall be well-formed and well-featured, full of the spirit of harmony (saṭṭva) and of all virtuous qualities, able to win and justly use wealth and fame and all lawful enjoyments; and they shall have the vital power needed to live man's full life-term of a hundred years in righteousness. But the children born of the unholy matings shall be unholy also, cruel, lustful, arrogant, tellers of untruth, and enemies of the laws of righteousness. Blameless are the children of blameless marriages; and blameful of the blameful ones, in brief.[1]

Such is Manu's statement of the essential law of eugenics, making superphysical beautification the chief means and source of the physical improvement of the race. And in it is implied the reason of the condemnation of adultery and

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[1] ब्राह्मादिषु विवाहेषु चतुर्ष्वेवानुपूर्वशः ।
ब्रह्मवर्चस्विनः पुत्रा जायन्ते शिष्टसंमताः ॥
रूपसत्त्वगुणोपेता धनवन्तो यशस्विनः ।
पर्याप्तभोगा धर्मिष्ठा जीवन्ति च शतं समाः ।
इतरेषु तु शिष्टेषु नृशंसानृतवादिनः ॥
जायन्ते दुर्विवाहेषु ब्रह्मधर्मद्विषः सुताः ।
अनिन्दितैः स्त्रीविवाहैरनिन्द्या भवति प्रजा ।
निन्दितैर्निन्दिता नृणां तस्मान्निन्द्यान्विवर्जयेत् ॥

Manu, iii. 39-42.

free animal loves, with their inseparable fears and shames and lusts and deceits. and coarseness.

But despite the warnings of the Law-givers, the Spirit in its downward rush along the Path of Pursuit, developing egoism and sex-difference side by side as interdependent, inevitably falls into sin and confusion and adulteration of castes and stages of life (varṇa-saṅkara and āshrama-saṅkara). These become ever worse, till the consequences in misery shall, by reaction, rectify and remove the causes in sin; and the race, rising again, along the Path of Renunciation, shall feel anew that there is happiness in virtue and self-restraint and not in vice and license and self-abandonment. Then shall human beings realise that man and woman are verily soul and body, inseparable ever. Then shall they realise, in the words of the *Vishṇu Purāṇa*[1] and the *Vishṇu Bhāgavata*[2] that:

> He is Vishṇu, she is Shrī. She is language, he is thought. She is prudence, he is law. He is reason, she is sense. She is duty, he is right. He is author, she is work. He is patience, she is peace. He is will, and she is wish. He is pity, she is gift. He is chant and she is note. She is fuel, he is fire. She is glory, he is sun. She is

[1] I. viii. [2] VI. xix.

> orbs, he is space. She is motion, he is wind. He is ocean, she is shore. He is owner, she is wealth. He is battle, she is might. He is lamp, and she is light. He is day, and she is night. He is tree, and she is vine. He is music, she is words. He is justice, she is ruth. He is channel, she is stream. He is flag-staff, she is flag. She is beauty, he is strength. She is body, he is soul.

Then shall they see that both are equally important and indispensable and inseparable; that each has distinct psycho-physical attributes and functions which supplement each other; that both are present in each individualised life; but that, in certain epochs, one, with its set of characteristics, is more prominent in one set of forms, and the other, with its differentia and propria, in another set of forms.

In the words of *Bhāva-Prakāsha,*[1] a work on medicine, which observes and examines Puruṣha and Prakṛṭi in their biological aspect:

> Both are beginningless, endless, indefinable by precise marks, eternal; both are all-prevading and inseparable. But the one, *i.e.*, Prakṛṭi, is unconscious, possessed of the three guṇas, germ-natured, ever-unfolding and infolding,[2] (back-

[1] Part I. *Sṛshti-prakaraṇa*, sh. 6, 7.

[2] प्रसव includes प्रतिप्रसव; Samskṛṭ medicine accepts Sāṅkhya and Yoga cosmogony.

wards and forwards, evolving and involving, expanding and contracting), and never resting in the centre, but always moving between the two extremes, the pairs of opposites (making all the richness of the world and world-experiences). While the other, *i.e.*, Purusha, is conscious, attributeless and changeless, seed-natured[1] also, but not subject to the transformation of evolution and involution, ever fixed at the centre and impartial between the two extremes (holding together both and making the balance and the justice which sustains the World).[2]

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[1] The Purusha is बीज (sperm), but never unfolds and infolds; the Prakṛti as बीज (germ) does; like central sun and moving planets.

[2] उभावनाद्यालिंगौ चानन्तौ नित्यौ विभू [a] तथा ।
एका तु प्रकृतिस्तत्र त्रिगुणा बीजधार्मिणी ॥
अचेतना चामध्यस्था तथा प्रसवधर्मिणी ।
पुरुषश्चेतनावांस्तु निर्गुणो बीजधर्मकः ।
तथाऽप्रसवधर्मा च मध्यस्थश्चापि स तस्मृः ॥

The recent discovery—yet under examination—of the different magnetic properties of the different sexes, as shown by what has been called the sexophone, is very interesting to compare with this ancient view. The sexophone is described as a very simple instrument—a mere thin wire of steel with a small lump of steel attached at one end. Held over the head of a male of the human or animal kingdom, the weight moves round and round in a circle. Over a female, of either kingdom, it vibrates *to*-and-*fro* in a straight line. The law is reported to have been verified in the case of eggs; also of females carrying young, where the sex of the fœtus seems to overpower, for the time, the sex of the mother.

[a] सर्वगतौ.

On the question of population, the Great Progenitor, with his infinite tenderness for the young, wishful that the race should increase and multiply, also seeing the dangers of over-population, yet knowing the futility of all strict prohibition in view of the general plan of evolution, gives to men only the principles which govern the question:

> The child of Manu becometh a parent when his first son is born to him, and is released from his debt to his own parents. The eldest-born therefore deserves the whole of the patrimony. To him the father passes on the burden of his triple debts. By his help he wins the long ages of bliss in the superphysical worlds. He alone therefore is the child of ḍharma. The others that may be born after him are the children of passion, (kāma). The eldest-born alone should therefore hold and manage the ancestral property, and all the younger-born should be looked after by him as by their father himself.[1]

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[1] ज्येष्ठेन जातमात्रेण पुत्री भवति मानवः ।
पितॄणामनृणश्चैव स तस्मात्सर्वमर्हति ॥
यस्मिन्नृणं संनयति येन चानन्त्यमश्नुते ।
स एव धर्मजः पुत्रः कामजानितरान्विदुः ॥
ज्येष्ठ एव तु गृह्णीयात् पित्र्यं धनमशेषतः ॥
शेषास्तमुपजीवेयुर्यथैव पितरं तथा ॥

Manu, ix. 105-107.

And elsewhere the Manu states the paradox of all life, and its only possible solution, with regret and yet with hope and joy also:

> It is not good that the soul should be enslaved by desire. And yet nowhere is to be found desirelessness. The learning of the Veḍas grows out of desire, and so too all the ways of action laid down therein. Desire is the root of all resolve to act in any way. And sacrificial rites arise out of resolves. And from resolves arise vows and penances, duties and self-denials. Nowhere is any movement to be seen without the impulse of desire. Whatever and wherever a man does, that is the moving of desire. But if the man will make this world a means, and dwell amidst his desires righteously, in the order of the law, then shall he enjoy all just enjoyments here and also go to the world of the immortals hereafter.[1]

Often is the injunction repeated to restrain desire (kāma) by Duty (ḍharma). But this constant

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[1] कामात्मता न प्रशस्ता न चैवेहास्त्यकामता ।
काम्यो हि वेदाधिगमः कर्मयोगश्च वैदिकः ॥
संकल्पमूलः कामो वै यज्ञाः संकल्पसंभवाः ।
व्रतानि यमधर्माश्च सर्वे संकल्पजाः स्मृताः ॥
अकामस्य क्रिया काचिद् दृश्यते नेह कर्हिचित् ।
यद्यद्धि कुरुते किंचित्तत्तत्कामस्य चेष्टितम् ॥
तेषु सम्यग्वर्त्तमानो गच्छत्यमरलोकताम् ।
यथा संकल्पितांश्चेह सर्वान्कामान्समश्नुते ॥

Manu, ii. 2-5.

depreciation of sense-enjoyments and warning against them are intended, not to abolish but to regulate; not to make life interestless, but to prolong it, to prevent the waste, in a few wild bouts of revelry, of the vitality which ought to suffice for a long life-term of happiness.

That the eldest son is declared the child of Duty (ḍharma), and the others the children of desire (kāma), is indicative of Manu's intention that population should not multiply beyond the capacity of the land to feed and clothe comfortably, and that celibacy (brahmacharya) with its manifold benefits should be observed in later life as well as early.[1]

Due proportion between the total number of mouths to be fed and bodies to be clothed, on the one hand, and the quality and quantity of the land from which the food and the clothing are to be derived, directly or indirectly, on the other; and, further, between the number engaged in productive labor, on the one hand, and that engaged otherwise, on the other—this seems to be the only basis of all sound economics. Throw these out of proportion and endless artificial difficulties will arise, to give opportunities for the exercise of their sharp wits to the statesmen and economists who take pride in calling themselves practical.

1 See also footnote in *The Secret Doctrine*, ii. p. 411, (Old Edition).

And they will provide an equally endless series of solutions, one or more for each difficulty, as it arises. But each solution will give rise to ten new difficulties, and then there will be ten more solutions, and so on in a geometrical progression, till some day, the process ends in disaster. The way of truth is one, the ways of error, infinite. For every deviation from the one straight road is a new way, and it is an error. There will never be a radical solution of economical difficulties in the present ways, but only a great display of cleverness. The only real solution is the unpractical, visionary, religious one—for so it will appear to the person who prefers to temporise and deal with the surface of things. This is the solution that Manu indicates when he declares that only the eldest son is the child of ḍharma, and that all the others are the children of kāma and mere sense-craving.

Even with such teaching and preaching in India, the just proportions of Manu could not always be maintained, though perhaps they were maintained for longer periods than elsewhere. But as often as they were disturbed, so often the only possible consequence followed invariably. If the numerical proportion of the castes was disturbed, so that the earth groaned under the burden of over-grown and non-productive officialism and militarism and their attendant evil

passions, then, at her complaint, as the Purāṇas put it, the Creator sent wars like that of the Mahābhāraṭa, whereby the militarist population was directly cut off, and remedied itself, by the unfailing laws of karma. Or if the general population grew excessive, then out of the sin of over-indulgence of self which led to such excess and unavoidable over-crowding and dirt,[1] the Creator shaped the demons of plague and famine, which swallowed up the excess and restored the just proportions.

And the Ṛṣhis changed the laws of inheritance also, so that primogeniture was abolished. It reigned in those days when the management of wealth was altruistic, in the interests of the public generally rather than of one person; and when the eldest, as head of a large joint-family was an honored office-bearer and trustee for the whole, as a King of his people, rather than a private proprietor. And in those earlier days, generally, a really higher and more advanced grade of embodied self was born as the eldest to take care of the younger ones and lead them on, even as on a larger scale the Divine Kings came to guide the nations in that day—for the physical and the superphysical worlds are always adjusting themselves to each other. And thus the eldest was

[1] See the story of Karkaṭi in the *Yoga-Vāsiṣhtha*, III. and of Dussaha-yakṣhma in the *Mārkaṇḍeya-Purāṇa*.

a child of ḍharma in a very real sense. But when, with the growth of egoism and individualism, these things changed and selfish souls came as eldest, instead of unselfish, then in the place of primogeniture was substituted equal partition between brothers:

> After the death of the father and the mother, let the brothers assemble and divide the paternal property; while the parents are alive, the children have no power.[1]

But the time seems to have come round again, when the bands of celibates (naiṣhthika brahmachārīs), those who remain in the virgin stage for life, should be strengthened largely by recruits from all parts of the world. Thus only will the over-growth of the spirit of individualism be successfully resisted, and the agony of the struggle for life made easier for the rest. Thus will the transition be made as painless as may be to the happier conditions of the new Race and sub-race, when elder selves shall come again as the eldest of joint families and a Divine King shall come as the eldest of the whole joint Human Family. Thus will the Manu's hinted injunction against the over-growth of population be carried out successfully.

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[1] ऊर्ध्वं पितुश्च मातुश्च समेत्य भ्रातरः समम्।
भजेरन् पैत्रिकं रिक्थमनीशास्ते हि जीवतोः॥

Manu, ix. 104.

The control of population is immediately connected with sanitation, as with economics. The purposes of sanitation are mainly defeated by over-crowding. If that can be avoided all else is regulated easily. Manu deals with all the essential points.

Avoidance of unhealthy foods and drinks and that personal cleanliness which is next to godliness have been made a habit by the education in the principles of hygiene and the daily training of the student (brahmachārï) stage. Indeed notions about these make up half the Hiṇḍū religion of to-day. Only, with the general degeneration of character and intelligence, the underlying reason of customs has been lost, the notions have become distorted and exaggerated, dead formalities are clung to, and many of the practices current as to 'touching and not touching' are mere caricatures, and in many cases worse to follow than to give up entirely.

Thus, *e. g.*, there is much difficulty made, now-a-days, in India, over the question of interdining between the different castes. But in Manu the question is not even raised, so far as the three twice-born castes are concerned. Under his scheme, the students of all three castes live together and study together and tend the culinary fires and take their meals together, in the house of the same Teacher. They go a-begging, also, together and mostly to Vaishya homes. For it is the duty of the Vaishya,

mainly, to feed guests and supply food. The Brāhmaṇa is exempted from the duty of guest-rite by his vow of poverty; but, on special occasions mentioned, he also is equally bound to feed all, of any caste, who may come to his house in distress. And these students of all the twice-born castes offer equally to the Teacher the food received by them from begging. And so on. Throughout the Purāṇas the stories show that if the persons lived the proper life, their families interdined. For the only case in which Manu felt there might possibly be a doubt, *viz.*, the twice-born taking food from those not twice-born, he lays down the needed rule. The possibility of the doubt consists in this, that, as a caste, generally, Manu exempts the Shūḍras from much of the strict discipline enforced upon the others. As regards such, Manu says:

> One's own ploughman, an old friend of the family, one's own cow-herd, one's own servant, one's own barber, and whosoever else may come for refuge and offer service—from the hands of all such Shūḍras may food be taken.[1]

One's own servant—this is the keynote. In his case, the necessary conditions can be made sure

[1] आर्धिकः कुलमित्रं च गोपालो दासनापितौ ।
एते शूद्रेषु भोज्यान्ना यश्चात्मानं निवेदयेत् ॥

vi. 253.

of, the conditions of physical cleanliness, and of the mental good-will which is even more important than physical cleanliness in a community to which the superphysical is ever near.

> After doubt and debate, the Gods decided that the food-gift of the money-lending Shūḍra who was generous of heart was equal in quality to the food-gift of the Shroṭriya Brâhmaṇa, who knew all the Veḍas but was small of heart. But the Lord of all creatures came to them and said: Make ye not that equal which is unequal. The food-gift of that Shūḍra is purified by the generous heart, while that of the Shroṭriya Brâhmaṇa is befouled wholly by the lack of good-will.[1]

Such is the general principle. Of course, for those undergoing special yoga-training, the conditions of purity and of the avoidance of all but the magnetically most healthful contacts are much more strict. The exaggerated imitation of these by persons leading lives in and of the world becomes caricature, or even worse.

Side by side with personal cleanliness, the daily disinfection and purification of the whole

[1] श्रोत्रियस्य कदर्यस्य वदान्यस्य च वार्धुषेः ।
मीमांसित्वोभयं देवाः सममन्नमकल्पयन् ॥
तान्प्रजापतिराहैत्य मा कृध्वं विषमम् समम् ।
श्रद्धापूतं वदान्यस्य हतमश्रद्धयेतरत् ॥

Manu, iv. 224, 225.

house was secured on the physical plane—apart from whatever superphysical value the processes might have—by the maintenance of the sacrificial fire, the performance of the daily homa with various odorous and medicinal substances, and the daily sanḍhyā and worship in the family temple-room with flowers and incense, in every household.

With regard to some kinds of houses, it is stated in other works that after sixty years' occupation they should be dismantled, and new ones built instead.[1]

To secure free circulation of light and air, to subserve the purposes of a natural system of conservancy, also to provide tooth-brushes and fuel for the people and pasturage for the indispensable domestic cattle, Manu ordains that certain areas of grass-lands and brush-wood and small jungle shall be left open around habitations, the areas to be fixed by proportion to the population.[2] The necessity of not allowing any refuse-matter in the vicinity of dwelling-houses is especially insisted on, and the observance of the rule is made possible by the provision of these large open areas, on which the forces of the great natural purifiers, sun and air, and also certain

[1] Detailed instruction for building healthy houses are to be found in the works on *Vāsṭu Shāsṭra*.

[2] viii. 237.

appropriate species of the vegetable and animal kingdoms, nature's scavengers, can act unhindered.[1]

The growth of huge cities, immensely over-crowded with men and machinery, and of complex and artificial ways of living, makes these simple rules inapplicable to the present. Elaborate systems of drains for removing sewage-matter to a distance are resorted to, and many devices invented from time to time for artificial lighting and airing and getting rid of the smoke and the soot and the general dirt. But they are seldom really satisfactory. And it is coming to be recognised more and more generally even in the West that the only solution is a dispersal of this crowding and a change in the ways of living.

The spread of infectious and contagious diseases is guarded against, in the old scheme, by an automatic system of segregation, by the 'uncleanness' (a-s ha u c h a) of the immediate relatives and of those who come in contact with them, of any one who dies during the household life. Every such death, in a society in which the rules as to the stages of life were working properly, would presumably be from disease and out of due time, and so entail more or less unhealthy physical and superphysical consequences on the kinsfolk. As to why deaths from all diseases—with a very few exceptions—were treated

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[1] iv. 151.

alike for the purposes of segregation, we have to bear in mind that infectiousness is only a question of degree and not of kind. In reality, all diseases are infectious, as is health also, as are passions, enthusiasms, panics, melancholies, high spirits. Only some are very much so, and some very little. Where an untimely death has been caused by disease, the presumption would be that it was more and not less infectious and dangerous. Deaths in battle appear to have been governed by different rules. Also, the deaths of those retired from the household life and of ascetics (vānaprasṭhas and sannyāsīs) did not affect the kinsfolk in the same fashion. The post mortem disposal was different, and segregation, in the same way as for householders, unnecessary. For they have given up their bodies of their own will, when their vital forces and their uses have become naturally and healthily exhausted by efflux of time and even their cast-off garments of flesh and subtler vehicles, permeated through and through with the spirit of renunciation, are a blessing and a help to the people and not a danger. In interpreting all such rules, indeed the whole of the old scheme, it is absolutely necessary to bear in mind that superphysical considerations are even more important therein than physical ones. He who forgets this fact will never be able to really understand Manu.

It is worth noting that in the ages when caste-

differentiation was highest, the periods of impurity and segregation for the different castes were different. Ten days was fixed for the Brāhmaṇa; twelve days for the Kṣhaṭṭriya; fifteen for the Vaishya; thirty for the Shūḍra. The reason seems to have been that fear is a predisposing cause of disease, being itself, in turn, the effect of a debilitated nervous system and unhealthy condition of body such as is favorable for the development of the disease-microbes. A family possessed of knowledge and of corresponding practice, in the highest degree, would allow itself least to fall into such a condition, and so be able to throw off the impurity most easily. But, at this day, in many parts of the country, the period of segregation observed by all castes is the same, namely, ten days. This may be regarded as one of the many indications that the characteristic differences between them are losing their sharpness of definition, though in some other respects they have become superficially accentuated.

So far, we have dealt with duties which may be regarded as more or less common to all persons and covered by what are known as the Ten Commandments of Manu:

> Contentment, forgiveness, control of mind, avoidance of misappropriation, purity, control of sense, insight into truth, learning, truthfulness, absence of anger—these ten are the marks of

> Ḍharma. They who study well and practise well these ten aspects of Ḍharma, they shall surely attain to the highest.[1]

After these come the problems of livelihood, economical questions, and divisions of the social labor. Manu deals with these by means of the caste or class system. And here again, as in every other case, the keynote of his solutions is the subordination of the physical to the superphysical, the selfish to the unselfish, the material to the spiritual.

> In normal times, when no misfortune compels, the way of living should be that which makes no struggle and no animosities with others. Or, if this be not possible wholly, then, at the least, the way of living should be such as involves a minimum of this unhappiness.[2]

Very different, this, from the accepted principles at work to-day. The modern world, that is to say, the modern western type of civilisation, which flourished high in Atlantean days also, a million years ago, seeks ever to make the life of the

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[1] धृतिः क्षमादमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥
दशलक्षणानि धर्मस्य ये विप्राः समधीयते ।
अधीत्य चानुवर्त्तन्ते ते यान्ति परमां गतिम् ॥

Manu, vi. 92, 93.

[2] अद्रोहेणैव भूतानामल्पद्रोहेण वा पुनः ।
या वृत्तिस्तां समास्थाय विप्रो जीवेदनापदि ॥

Manu, iv. 2.

physical senses richer with the wealth of even superphysical forces. It seeks ever to bring down the powers and possibilities of subtler planes to serve the daily uses of this physical life. And it strives to harness them in the service of that same competitive, combative, self-seeking existence —making the struggle so much the keener, the consequent miseries of the many, as compared with the successes of the few, so much the more intense. The ancient type of civilisation, on the contrary, sought and seeks and shall always seek to make the superphysical life richer with the experience of the physical. To it this physical world is the world of action (karma-bhūmi), a mere means to the superphysical world, the heaven-world of fruit (phala-bhūmi), in mental enjoyment. The selves come to this only to go back the richer to their more natural habitat. Therefore that civilisation strives to make the powers and possibilities of the physical world subserve, not individualism and private property, but the ends of co-operation, which works and flourishes more easily in the subtler forms of matter than in the grosser. The breezes of heaven, the sunshine, the waters of rivers are easier to share than the earth's surface and its solid products. Much more easy to share are joyous emotions and knowledge, and the memories of the racial experiences as stored in the great epics. The *Mahābhārața* tells of how the

King Yayāṭi was cast from heaven prematurely by the office-bearers, because of some error in their records which made them think that the memory of his good deeds had faded from the minds of all living beings on earth; and how he was restored to heaven for a further period when he succeeded in convincing them of their mistake. The works on Yoga mention various races of high Gods and superhuman beings (ḍhyānāhāras), who feed and live on contemplation only.

Such an ideal of plain living and high thinking, co-operative and non-competitive, simple and natural, attaching more importance to superphysical joys and sorrows than to physical, made life easy and happy in the past and will make it easy and happy again in the commonwealths of the future. But no commonwealth can succeed which looks to the physical only, while those which look to the superphysical shall succeed with the physical also. It is impossible, even obviously, for every individual of a nation to own exclusively for his own use a marble palace and a motor-car and an art gallery. There is not room enough nor material enough on and in the earth. In the first flush of the discovery of a new force, people rush to the belief, 'this is inexhaustible'. But logic is against such a conclusion. The new force will only be a new form of the same One Energy. If that is infinite, the claimants and sharers

of it are also infinite in number. And competition and greed, if given free play, will exhaust even the exhaustless. The same Yayāṭi said:

> Not by feeding with fuel of sense-enjoyments may the fire of desire be allayed. It ever increaseth the more, being thus fed. All the riches, all the means of sense-enjoyments that the whole earth holds, are not enough for one. Thus let the self realise and thus attain to rest.[1]

But when men cease to strive for exclusive possession, then the joint wealth of the nation would increase by leaps and bounds; for the energy wasted in mutual combat would become all utilisable for production. And, as the just reward for virtue and unselfishness, it becomes possible then for each individual to pass through the same experiences of worldly riches, turn by turn. And he does so more fully and indeed more often, when the palaces and parks and galleries are public property, and free from personal anxieties, cares and worries, than the individual and exclusive owner ever could.

This ideal, of subordinating the physical to the superphysical, has of course become exaggerated

[1] न जातु कामः कामानामुपभोगेन शाम्यति ।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते ॥
पृथिव्यामास्ति यत्किंचित् हिरण्यं पशवः स्त्रियः ॥
तत्सर्वं नाऽलमेकस्य इति मत्वा शमं व्रजेत् ॥

Mahābhāraṭa.

and distorted in the more recent life of India; and therefore given rise to the state of things which justifies the charge of inertia against the Indian people of to-day, as a whole. The reason is the passing away of the older and more advanced souls, who helped to hold the balance evenly, and the influx in large numbers of less advanced ones, who are apt to be swayed too much by extremes. The old ideal was to perform the duties of the physical strictly, but as a means to the enriching of the superphysical life. The later misinterpretation is: neglect the physical altogether. The contrary misinterpretation by the modern West is: neglect the superphysical altogether. The new race may be expected to make the needed readjustment.

The Four Principal Vocations and Types of Men

In the meanwhile, for the purposes of the internal and external economy of the social life, and in very close analogy to the economy of the human frame, the population was divided by Manu, under the dominance of the principle of non-competition and of mutual help, into the four well-known chief types:

> For the increase of the world's well-being, and not for the increase of egoism and individualism, the Creator sent forth the Brâhmaṇas, the Kṣhaṭṭriyas, the Vaishyas and the Shûḍras from his face, arms, thighs and feet.[1]

[1] लोकानां तु विवृध्यर्थं मुखबाहूरुपादतः ।
ब्राह्मणं क्षत्रियं वैश्यं शूद्रं च निरवर्त्तयत् ॥

Manu, i. 31.

In those times and places in which the various parts of the human organism are very strongly and sharply differentiated from each other in the individual—as they would be in the stages of highest development of egoism, sex-difference, and the separative intelligence—in those times and places, specialisation and demarcation of castes, classes or vocations would also naturally tend to be most complete. And the passing of individuals, then, from one to the other, would be difficult, as of cells and tissues from one organ to another. But in the ages when the constituent parts of the individual organism were, and will again, be more homogeneous, the distinction between the individuals who make up the racial organism will also be less emphatic. Then, exchange of functions and vocations was, and will be, easier.

As by gradual selective cultivation from the same original seed containing various possibilities, two or more very dissimilar kinds of plants may be gradually raised, and then by neglect, the progeny of both may revert, in the course of generations, back to the original type—so it must be with the human race. The verse of Manu shows that all the castes come from the same source, *viz.*, the body of the Creator. The *Mārkandeya Purāṇa*, we have seen, mentions expressly the gradual differentiation of the different castes out of

homogeneous material. Other Purāṇas have similar statements. The *Vāyu Purāṇa* says in so many words that:

> There were no 'stages of life' and no castes and no 'mixtures' of them, in the Kṛta Yuga.[1]

In the *Vishṇu Bhāgavaṭa* we read, not of solitary instances like those of Vishvāmiṭṭra, but of many cases of whole families and tribes changing from lower to higher castes, in the earlier Yugas. The chapters on the future, contained in most of the Purāṇas, say that at the end of the Black Age, when the confusion of caste is complete—in other words, homogeneity reverted to—then the Avaṭāra will re-establish castes on a higher level—out of the existing material, not by a new creation. Yuḍhiṣhthira, in his conversation with Nahuṣha[2] declares confusion of caste to be already complete, even in his time, five thousand years ago, and that distinction is possible only by natural, internal tendencies and qualifications and character and conduct.

> Nor birth, nor sacraments, nor study, nor ancestry, can decide whether a person is twice-born (and to which of the three types

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[1] वर्णाश्रमव्यवस्थाश्च न तदाऽऽसन् न संकरः ॥

[2] *Mahābhāraṭa*, Vanaparva, clxxx. See *Advanced Text-Book of Hinḍūism*, II. vii.

> of the twice-born he belongs). Character and conduct only can decide.[1]

And Manu also says:

> By the power of ṭ a p a s-force acting selectively on the potencies of the primal seed in all, persons born into one caste may change into a higher, or by the opposite of self-denial, by self-indulgence and selfishness, may descend into a lower. . . . . The pure, the upward-aspiring, the gentle-speaking, the free from pride, who live with and like the Brāhmaṇas and the other twice-born castes continually—even such Shūḍras shall attain those higher castes.[2]

In the earlier races, this held true in the same life. In later days, it has become a matter of generations and of new births. Rules for change of caste by gradual purification are given in *Manu*, x. 57-65.

It is noteworthy that, even at the present day, amongst Hinḍūs, a person born into one caste physically, belongs, frequently, by the calculations

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[1] न योनिर्नापि संस्कारो न श्रुतं न च संततिः ।
कारणानि द्विजत्वस्य वृत्तमेव तु कारणम् ॥

Mahābhāraṭa, *Vanaparva*, cccxiii. 108.

[2] तपोबीजप्रभावैस्तु ते गच्छंति युगेयुगे ।
उत्कर्षं चापकर्षं च मनुष्येष्विह जन्मतः ॥

x. 42.

and शुचिरुत्कृष्टशुश्रूषुर्मृदुवागनहंकृतः ।
ब्राह्मणाद्याश्रयो नित्यमुत्कृष्टां जातिमश्नुते ॥

ix. 335.

of his horoscope, to quite another caste. This indication of the horoscope is completely neglected however, now-a-days—except with reference to forming marriage-alliances—but was probably given more value in the earlier time, when astrology was a real and most important practical science,[1] and was utilised not only to determine the types and vocations of children already born, but

[1] It is not possible to make a detailed defence of 'Astrology' here, in a foot-note, but it may be pointed out to the earnest student that it is, in one aspect, a real science of 'temperaments' as determined by the predominance of one or the other of the root-taṭṭvas which make up the material vehicles of the soul, and also of the race and the world which it inhabits. The various planets correspond to these taṭṭvas. The changing mutual positions of these bodies produce a parallel and continuous change in conditions, magnetic and other, on the surface of each. And all life is affected by these changes. As seasonal conditions affect vegetable crops, so these planetary conditions affect 'human crops'. And the taṭṭvas are sub-divided under saṭṭva, rajas and ṭamas; and these demarcate the types of men. The first division of men is into ḍvija, twice-born and a-ḍvija, not-twice-born—the former characterised by saṭṭva and rajas; the latter by rajas and ṭamas, chiefly. Then the former are sub-divided (i) saṭṭva very slightly tinged with the others, or Brāhmaṇas; (ii) largely with rajas, Kṣhaṭṭriyas; (iii) with ṭamas, Vaishyas. The latter are generally sub-divided into: (i) Saṭ-shūḍras, the better class of Shūḍras, and (ii) Asaṭ-shūḍras, the less so, according as rajas or ṭamas prevails. With the 'principles' of saṭṭva, and rajas, and ṭamas, there go respectively corresponding constituent taṭṭvas indicated in their turn by various planets and zodiacal signs.

also to control and bring about the birth of children of special types and qualifications. This science will also be probably revived on a higher level in the future, and changes of class and caste will become easy then, again, in a natural and successful way.

The Brāhmaṇa as Priest, Scientist and Educationist

During the stage of caste and class differentiation, the Brāhmaṇa is entrusted with the duty of maintaining and enhancing the national stores of knowledge and of superphysical powers, and of meeting all the educational needs of the community. Others are freed from the strain of that incessant and one-pointed study and yoga and ṭapas which use up the vital powers of the physical body so largely, but which is unavoidable for one who has to become the unfailing teacher and the spiritual guardian of the community. And the Brāhmaṇa is freed in turn from that labor, no less taxing to the vital powers, which must be undergone by the persons who have to become the martial protectors, or the bread-winners, or the domestic servants, of the nation.

> For the Brāhmaṇa self-denial and knowledge (ṭapas and viḍyā) are the only means to the final goal. By self-denial he slays the impurities of mind and body which stand in the way of the higher vision. By wisdom and knowledge he attains the Immortal

Brahman. All joy, all happiness, human and divine, is rooted and begins in self-denial, is maintained at the middle by self-denial, and has its ending in self-denial also. This has been ascertained and proclaimed repeatedly by the wise who know all knowledge. The ṭapas of the Brāhmaṇa is one-pointed study. The ṭapas of the Kṣhaṭṭriya is the protection of the weaker. The ṭapas of the Vaishya is pursuit of trade and agriculture. The ṭapas of the Shūḍra is service of the others. The Ṛṣhis, maintaining their physical bodies with roots and fruits and air (as mere instruments of touch with human beings, for their helping), behold at will, by the power of this same self-denial, the three worlds and all their creatures, moving and unmoving. Whatever is hard to cross, hard to attain, hard to approach, hard to do—all that can be achieved by ṭapas. Ṭapas is verily resistless. . . . . . The Brāhmaṇa should study diligently, day after day, the sciences that expand the higher mind (buḍḍhi), and that promote the national wealth and welfare, and also the conclusions of the scriptures. Truly are all sacrifices performed already by the Brāhmaṇas who perform the one sacrifice of offering up their energies to the work of storing knowledge—for all the

> action of all the other sacrifices has its root in knowledge.[1]

The Brāhmaṇa is not to earn his livelihood by the ordinary pursuits of the others, and must not make his knowledge and his wisdom subserve that purpose:

> He is to lead the life of straight simplicity, and shun all riches and all crooked ways of worldly-minded men.[2]

So only can the Divine Knowledge be kept pure and free of all temptation and taint of subservience to selfish ends. But it was a prime

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[1] तपो विद्या च विप्रस्य निःश्रेयसकरं परम् ।
तपसा किल्बिषं हंति विद्ययाऽमृतमश्नुते ॥
तपोमूलमिदं सर्वं दैवमानुषकं सुखम् ।
तपोमध्यं बुधैः प्रोक्तं तपोऽन्तं वेददर्शिभिः ॥
ब्राह्मणस्य तपो ज्ञानं तपः क्षत्रस्य रक्षणम् ।
वैश्यस्य तु तपो वार्त्ता तपः शूद्रस्य सेवनम् ॥
ऋषयः संयतात्मानः फलमूलानिलाशनाः ।
तपसैव प्रपश्यन्ति त्रैलोक्यं सचराचरम् ॥
यद्दुस्तरं यद्दुरापं यद्दुर्गं यच्च दुष्करम् ।
सर्वं तु तपसा साध्यं तपो हि दुरतिक्रमम् ॥
बुद्धिवृद्धिकराण्याशु धन्यानि च हितानि च ।
नित्यं शास्त्राण्यवेक्षेत निगमांश्चैव वैदिकान् ॥
ज्ञानेनैवापरे विप्रा यजन्त्येतैर्मखैः सदा ।
ज्ञानमूलां क्रियामेषां पश्यन्तो ज्ञानचक्षुषा ॥

Manu, xii. 104; xi. 234, 235, 238, 236; iv. 19, 24.

[2] न लोकवृत्तं वर्त्तेत वृत्तिहेतोः कथंचन ।
अजिह्मामशठां शुद्धां जीवेद्ब्राह्मणजीविकाम् ॥

iv. 11.

charge on the resources of the State that the priest, the teacher, the scientist, the counsellor of the people, God's blessing incarnate amongst men, should not suffer lack of the nourishment needed by his body.

> He is to obtain the food wherewith to quell his hunger from the King; or from his pupils, who are to beg for him as well as for themselves; or he may take it from the families for whom he performs sacrifices (y a j ñ a).[1]

These are the sacrifices at which, in the olden days, when they were performed by duly qualified officiants, and the required purity of emotion and corresponding subtler matter were available, the Ḍevas assumed visible shape, and took their share in the ceremonies, before the eyes of all, and there was open communion between them and the sons of Manu, as mentioned in the *Bhagavaḍ-Gīṭā*:

> Do ye give nourishment and means of manifestation to the Ḍevas (with your pure emotions) that they in turn may give you richer life (and love). Thus helping each other, ye shall both attain the highest.[2]

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[1] राजतो धनमन्विच्छेत् संसीदन्स्नातकः क्षुधा ।
याज्यान्तेवासिनोर्वापि न त्वन्यत इति स्थितिः ॥
Manu, iv. 33.

[2] देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयंतः श्रेयः परमवाप्स्यथ ॥ iii. 11.

Such separation of the pursuit of knowledge from the pursuit of wealth is not only advantageous but indispensable, for the health of the individual as well as the social organism. So long as the stage of differentiation lasts, the same organ cannot healthily exercise two functions in equal degree. The whole-hearted pursuit of knowledge is not possible side by side with the successful pursuit of wealth; not even with the winning of a livelihood, if it should involve cares and worries. Nor is it compatible with luxurious living, even when the means therefor are available, as millions of dyspeptic brain-workers know to their cost, learning the lesson too late. All the vital forces (prāṇas) of a man barely suffice, as sacrificial offering, to satisfy the fire of physical and superphysical knowledge (the jñānāgni, the ḍarshanāgni), if it is to be kept alight on the altar of the nervous system; and if some are thrown into other fires of sense-delights (kāmāgni and kōṣhthāgni) then the altar itself is consumed. Asceticism is the indispensable condition of a fine and sound instrument of knowledge; an asceticism carefully calculated to preserve perfect health, not an exaggeration or caricature.

> They who torment their bodies, in ways not permitted by the sciences, impelled by vanity and hypocrisy and the force of passions not conquered but only hidden—they but

> foolishly attenuate and deprive of due nourishment the myriad beings, the hosts of minute lives, the living elements that make up the human body and through it gain their evolution. And they also starve the Higher Self seated in their bodies as in all beings.[1]

Moreover, the voluntary poverty of the learned, while they were regarded as the highest class in the social system, served as a perpetual object-lesson for rich and poor alike. It prevented the rich from losing their souls in a mad scramble for wealth. It guarded the poor from the bitterness, hatred and envy which are such sad features in modern civilisation. The recompense for learning is not money, but honor. Cash is recompense for cash or physical labor; worldly power for effective protection in the possession and enjoyment of the things of the world; honor is the homage paid to loving wisdom. And it is the only recompense possible. Can the child, though it grow to be a conqueror of continents, pay off the father and the mother with bags of coin or landed estates? He who, by very birth-right, is the lord of all creation, he is to live by the voluntary offerings of others, or by

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[1] अशास्त्रविहितं घोरं तप्यंते ये तपो जनाः ।
दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥
कर्षयंतः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तः शरीरस्थं तान्विध्द्यासुरनिश्चयान् ॥

Bhagavad-Gīṭā, xvii. 5, 6.

gleanings from the fields, and may not gather up for the morrow—lest the younger souls, the child-souls, suffer the pains of jealousy and distrust, for he is "the friend of all creatures".[1]

> The very birth of each Brāhmaṇa is a new incarnating of Duty. He is born for the sake of Ḍharma alone, not wealth and pleasure (Arṭha and Kāma). He alone is able to uphold the vast work of Brahman. By birth

[1] *Manu*, iv. 4-12. The superphysical application of the principle may be noted. Theosophists will be aware of the statement made, with reference to the display of occult phenomena, that there is a law by which every such display on the side of the White Lodge is followed by an attempt at a similar display of force on the side of the Workers of Darkness. In terms of physics, this is the law of action and reaction. In terms of psychology, it is the law of the correspondence of emotions. See Chapter ix. of *The Science of the Emotions*. A show of superiority and power, sometimes even with sufficient and just cause, and much more so without, stimulates attempts at similar show on the part of others. Demonstrations of force, intended to overawe into peace, often only irritate into war. If the powers and authorities conferred by law on a public servant are exercised by him for vain show or for serving some self-interest, even the general public, and much more his personal enemies and the criminals, feel lack of restraint and inclination to break bounds. If the magistrate is severe to himself, the inner soul of the criminal bows to him in indefeasible respect. The dire self-repression of the White Lodge gives to it the right, the power, on all planes, to hold back the powers of darkness, the evil passions, the brood of selfishness, and the individual souls incarnating in them, from overwhelming the world. "As the elder behave so does the younger," by force of example.

is the Brāhmaṇa born the best and highest. He is the lord of all creatures—for their helping and for the guarding of the seed of Ḍharma. Because he is the eldest-born of the four brothers, because he is born from the head of the Creator, because he maintains undiminished the store of Brahman, therefore is the Brāhmaṇa the lord of all creation by right and by duty. All things belong to him. He eateth his own and none else's; he weareth his own; he giveth to others his own. If others eat and wear and possess, it is only because he permitteth them, of his compassionateness. Yet his best way of life is to live by the gleanings of cobs and grain, fallen in the fields after the harvesting; and to ever engage himself in the rites of sacrifice to the sacred fires for the superphysical well-being of the world. Never may he follow the ways of the world for the sake of livelihood, but ever should he follow the uncrooked and the uncruel, the pure and the artless, ways of living. Contentment in respect of worldly things is the Brāhmaṇa's way to the final goal; the opposite will only bring him misery. Never may he hanker after more when he has enough, nor gain even the enough by ways opposed to Ḍharma, even though in dire misfortune. Let him cast off the riches and possessions that hamper study. Study and teaching—the Brāhmaṇa has done all his duty when he has done these. Let him not attach his soul to the things of

sense, but withdraw his mind from them assiduously. The body of the Brāhmaṇa was not given to him to squander away and make unclean in the pursuit of petty sensuousness; it was given to him that he consume it with the fire of ṭapas, securing by that chemistry the good of others here, and bliss immortal for himself hereafter.[1]

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[1] उत्पत्तिरेव विप्रस्य मूर्त्तिर्धर्मस्य शाश्वती ।
स हि धर्मार्थमुत्पन्नो ब्रह्मभूयाय कल्पते ॥
ब्राह्मणो जायमानो हि पृथिव्यामधि जायते ।
ईश्वरः सर्वभूतानां धर्मकोशस्य गुप्तये ॥
उत्तमांगोद्भवाज्ज्यैष्ठ्याद् ब्रह्मणश्चैव धारणात् ।
सर्वस्यैवास्य सर्गस्य धर्मतो ब्राह्मणः प्रभुः ॥
सर्वं स्वं ब्राह्मणस्येदं यत्किंचिज्जगतीगतम् ।
श्रैष्ठ्येनाभिजनेनेदं सर्वं वै ब्राह्मणोऽर्हति ॥
स्वमेव ब्राह्मणो भुंक्ते स्वं वस्ते स्वं ददाति च ।
आनृशंस्याद् ब्राह्मणस्य भुञ्जते ह्रीतरे जनाः ॥
वर्त्तयंश्च शिलोञ्छाभ्यामग्निहोत्रपरायणः ।
इष्टीः पार्वायनान्तीयाः केवला निर्वपेत्सदा ॥
न लोकवृत्तं वर्त्तेत वृत्तिहेतोः कथंचन ।
अजिह्मामशठां शुद्धां जीवेद् ब्राह्मणजीविकाम् ॥
संतोषं परमास्थाय सुखार्थी संयतो भवेत् ।
संतोषमूलं हि सुखं दुःखमूलं विपर्ययः ॥
नेहेतार्थान्प्रसंगेन न विरुद्धेन कर्मणा ।
न विद्यमानेष्वर्थेषु नार्त्यामपि यतस्ततः ॥
सर्वान् परित्यजेदर्थान्स्वाध्यायस्य विरोधिनः ।
यथा तथाध्यापयंस्तु सा ह्यस्य कृतकृत्यता ॥
इन्द्रियार्थेषु सर्वेषु न प्रसज्येत कामतः ।
अतिप्रसक्तिं चैतेषां मनसा संनिवर्त्तयेत् ॥
ब्राह्मणस्य तु देहोऽयं क्षुद्रकामाय नेष्यते ।
तपसा शोषणायैव प्रेत्यानन्तसुखाय च ॥

Manu, i. 98, 99, 93, 100, 101; iv. 10, 11. 12, 15, 16, 17.

It is not difficult to pay honor unto such a Brāhmaṇa! Yet more. While it is the duty of all others to render honor to him—otherwise their souls shall coarsen and contract with the ingratitude of debts unpaid—he himself is to avoid that honor, so far as may be without stunting the soul-growth of the others.

> Let the Brâhmaṇa shrink from honor as from venom itself, and let him ever long for slight and insult, as he would for nectar. Happy sleeps the man that has been slighted, happy he roams about in the world; but the slightor perisheth.[1]

Yet more. Not merely to repay past debt of gratitude, but to make further future flow of knowledge from custodian and trustee to the beneficiaries possible and easy, is it necessary to render honor to him. Honor is veritably the food of the mental body, of men and Gods alike. And, in the well-constituted and wisely governed mind, honor received becomes transformed into the compassion which overflows and is given as help and counsel and instruction.[2] If the child

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[1] संमानाद्‌ ब्राह्मणो नित्यमुद्विजेत विषादिव ।
अपमानस्य चाकांक्षेदमृतस्येव सर्वदा ॥
सुखं शेते ह्यवमतः सुखं च प्रतिबुध्यते ।
सुखं चरति लोकेऽस्मिन्नवमंता विनश्यति ॥

Manu, ii. 162, 160.

[2] Compare the ordinances of Manu as to the salutations and blessings with which studies should

cares not and turns its face away, the milk ceases

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commence and end, and note their physical and superphysical implications—ii. 72. Before beginning study the pupil should touch the feet of the preceptor, the right with the right and the left with the left, simultaneously. The psychological, and the most important, principle, underlying this rule of behavior, is, as said in the text, that it stimulates the compassion of the preceptor to give to the student all that he possibly can. The principle translates itself into terms of superphysics thus: According to the works on Veḍānṭa and the minor Ūpanishaṭs, which describe the nerves that work the various organs and the prâṇas that work the nerves, the hands have the 'passive' sense-quality of vāyū, *viz.*, touch, and the active quality of agni, *viz.*, ability to make visible signs, and to grasp, 'apprehend,' seize for one's own sake, use up, consume. The feet, on the other hand, have the active quality of vāyū, going, moving about, enveloping and encompassing all, and the passive sense-quality of agni, leading to new 'sights' and scenes, to new knowledge. (On this last point, as on all points concerned with practical Occultism, which confers superphysical powers, there is some mystery observed in the extant scriptures and the statements are not plain.) Finally agni corresponds to manas and vāyū to buḍḍhi; and the sub-divisions of the former on any plane match with corresponding sub-divisions of the latter on the same plane; and right and left hands and feet represent opposite magnetic poles. The contact then of the different aspects of manas and buḍḍhi, agni and vāyū, and positive and negative poles, has a superphysical effect also on the vehicles of teacher and taught, and makes the teaching and studying more powerful and effective.

This may serve as an illustration of the interworking of the physical and the superphysical, throughout the observances of the 'Ancient Religion'. Others

to flow from the mother's breast. And the Brāhmaṇa is enjoined:

> Not to speak until asked, nor if he is asked improperly; though all-knowing he should behave as if he knew naught.[1]

But after having made this rule, the elders were not satisfied with it. The tenderness of the older is stronger than the lack of respect of the younger. Love is stronger than death, compassion than egoism. So they added:

> The Teachers, ever ruthful to the helpless and the young ones, may tell, even unasked, to the pupils and the sons dependent upon them.[2]

The pupils who are away from their own mothers and fathers come first in the right to fostering care and instruction; the sons come afterwards—to Manu's Brāhmaṇa. Ḍroṇa thought far more of Arjuna his pupil, than of Ashvatthāmā his son.

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may be worked out by the diligent student. One is given at Pt. III, ch. viii, p. 356 of *The Advanced Text-Book of Sanāṭana Ḍharma.*

[1] नापृष्टः कस्यचिद् ब्रूयान्न चान्यायेन पृच्छतः ।
जानन्नपि हि मेधावी जडवल्लोक आचरेत् ॥

ii. 110.

[2] अनुव्रतानां शिष्याणां पुत्राणां च द्विजोत्तम ।
अनापृष्टमपि ब्रूयुर्गुरवो दीनवत्सलाः ॥

Vishṇu Bhāgavaṭa, III. viii. 36.

Hinḍuism has sometimes been summed up as the worship of the cow and the Brāhmaṇa. It could not be better described in brief. For the true Brāhmaṇa is the embodiment of wisdom, and the cow is mother-love incarnate—mother-love, that divine instinct before which even wisdom stands reverent and adoring, which is the supreme product of the highest effort of Prakṛṭi, which is Her perfect and unceasing redemption of Her Primal Error of Aviḍyā, whereby the mad turmoil of the infinite worlds was created and is maintained; mother-love, whose overflow takes visible shape as milk, the vital fluid that helps the helpless, nourishes and gives life renewed to the infant, the feeble, the sick, the aged, when nothing else avails.

> Shall not the cows be loved as mothers—the cows whose milk was greedily sucked by the divine babe of Ḍevakī, as it flowed forth from their udders at sight of Him, in tenderness greater than for their own young even?[1]

> He who giveth up his body and his life, in defence, from danger, of the Brāhmaṇa and the cow and the woman and the child—he, though he be a Shūḍra, or even a sinner and criminal, shall attain forthwith

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[1] पयांसि यासामपिबत्पुत्रस्नेहस्नुतान्यलम् ।
भगवान् देवकीपुत्रः किन्तु गावो न मातरः ॥
Vishṇu Bhāgavaṭa, X. (i.) vi. 38

> to the perfection of soul that even Brāhmaṇas attain only by long practices of yoga.[1]

For the sake of Naṇḍinī, his "joyous mother-cow," when she was threatened by the Kṣhaṭṭriya Vishvāmiṭṭra, the forgiving Brāhmaṇa Vasiṣhtha brought even the Sacred Rod of Power (the Brahma-ḍaṇḍa) into action, the Rod of Power whose movements shake the earth to its foundations, tear mountains from their roots and fling them into the air and unseat oceans from their depths and hurl them on the continents, causing cataclysms that bring about the death of old and the birth of new races.

> Where such mother-love and holy wisdom are honored, in that land shall nothing else be lacking. ?[2]

Where the Spirit is just and right and loving, all things else, of matter, are added of themselves.

With such a scheme of a Brāhmaṇa-caste, the problems of education solve themselves. Each Brāhmaṇa-home becomes a residential school or college; there is no over-centralisation, nor complete isolation of the student from the world; also,

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[1] ब्राह्मणार्थे गवार्थे वा देहत्यागोऽनुपस्कृतः ।
स्त्रीबालाभ्युपपत्तौ च बाह्यानां सिद्धिकारणम् ॥

Manu, x. 62.

[2] गावस्तु मातृवात्सल्यं ब्राह्मणो ज्ञानसंचयः ।
एतौ यत्र न हीयेते समृद्धेस्तत्र न क्षयः ॥

while the home-feeling is maintained, instruction is not hampered. There are no inflexible curricula on the one hand, nor an unmanagable plethora of options on the other. Individual attention and adaptation are assured by the number of Brāhmaṇa-homes. Counsellor in all the deeper needs of life and householder are always available to each other as mutual support. Also, expert adviser and tradesman are everywhere, all over the land, within easy reach of one another. For the Brāhmaṇa is enjoined to *know* all arts and crafts also, and to fit himself to give instruction to artisans and hand-workers too in the secrets of their work, whenever required to do so—though he must not himself practise the crafts, for his own livelihood, lest wisdom be tempted and tainted with self-seeking.

> Let the Brāhmaṇa know the ways of livelihood of all, and instruct them therein. Let him, for his own living, follow the way prescribed for him.[1]

His living comes in the respectful offerings of food and clothing from the householders whom and whose children he teaches. There is no perennial difficulty about the increasing and excessive cost of education. There is not much mechanical development, or corresponding instruction, it is true, except perhaps in or near the capital towns,

[1] सर्वेषां ब्राह्मणो विद्याद् वृत्त्युपायान्यथाविधि ।
प्रब्रूयादितरेभ्यश्च स्वयं चैव तथा भवेत् ॥

Manu, x. 2

where the guardians of the people have to maintain means of offence and defence. But the doubtful advantages of huge machinery are not missed, and are amply compensated for by the greater development and instruction in superphysical science. And enveloping all, is the atmosphere of mutual love and trust and reverence and patriarchal affection, between teachers, parents, children, and even the birds of the air and the beasts of the fields and the jungles, and even the plants, for the Brāhmaṇa is "the friend of all creatures".

And not only are the young ones taught, but the grown-up men and women of all castes and classes have the advantage of lectures and readings and expositions from the Purāṇas and other Scriptures and histories, on holidays. And indeed half the days of the year are holy days, each having a special value and significance, as commemorative of great happenings, or devoted to work having a definite superphysical or physical good result. And souls are loving, and life is easy, and more joy is taken in communion with the beauties and romantic aspects of Nature, with her spirits and her Ḍevas, than in the counting of cash and the tasting of power. Minds, delicately responsive, see in the common-place things of daily life the manifestations of high powers and principles. Books become tissues in the sacred and beautiful body of ever-virgin Sarasvatī, the Goddess of the

brahmachārī, not to be written or touched lightly with impure and frivolous intent by any and every passer-by. Every weapon becomes part of the Rod of Power and Justice entrusted by the Lord of All to Yamarāja, the God of Death and of Ḍharma, the King of Kings, and therefore may not be lifted in vain, for mere display and aggression. Every coin becomes an embodiment of Lakṣhmī, the Goddess of all glory and splendor and riches, so that wealth is reverenced as a mother giving nourishment, and not treated as a prostitute to dally and sin with. The very ink represents Kālī, and the white page Gaurī, not to be misused lest she be displeased and slay the offender with sterility and ruin.

Under such conditions, the beauty of the ancient life might reblossom in the modern world. So would even the familiar things of the physical be irradiated with the superphysical and transfigured by it into things of joy and beauty. So would benignity and cheerfulness, sweet affection and brotherliness, reign in all the kingdoms of nature, displacing and banishing all jar and discord and struggle. So would the simplest life become a poem and a continual feast of fine feeling. So would hurry and bustle yield to serenity and quiet order, and coarseness and vulgarity to refinement and courteous ways. If there must be hasting anywhere, it would be in the performance of Ḍharma,

not in the clutching hold of bags of money, nor even in the reading through of a whole library of books.

> The wise man thinks of gathering wealth and learning as if he were immortal and had all eternity before him to do it in. But to the deeds and needs of Ḍharma and of duty he attends as if Death had him in its grasp already.[1]

Thus great would be the results to society of the reappearance of a true Brāhmaṇa-caste.

The Kṣhaṭṭriya as Soldier and Aḍministrator

As the Brāhmaṇa is the custodian of the national stores of knowledge, so is the Kṣhaṭṭriya the custodian of the national powers of external defence and internal order.

> The very meaning of the proud, high-fronted word is, as the world well knows, "he who guards the weak from injury by the strong" (—the perfect definition of chivalry). How shall he be King who behaveth otherwise? What shall the man do with his life if it be blasted by ill-fame and the unanswered cry for help of the suffering.[2]

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[1] अजरामरवत्प्राज्ञो विद्यामर्थं च चिन्तयेत् ।
गृहीत इव केशेषु मृत्युना धर्ममाचरेत् ॥

[2] क्षतात्किलत्रायत इत्युदग्रः क्षत्रस्य शब्दो भुवनेषु रूढः ।
राज्येन किं तद्विपरीतवृत्तेः प्राणैरुपक्रोशमलीमसैर्वा ॥

Kāliḍāsa, *Raghuvamsha*, ii. 53.

He is the King, the ruler, the warrior. But in his case also, as in that of the Brāhmaṇa, to prevent jealousy and bitterness in the minds of others and arrogance in his own, power is yoked with duty, privilege with responsibility. The King must bow his head before the wisdom and the saintliness of the poor Brāhmaṇa, and must also hold his very life as subservient to the protection of the meanest of his subjects from all wrong-doers.

> The whole duty of the Kṣhaṭṭriya, in brief, is the protection of the people, charity, the sacrifices whereby communion with the Ḍevas and purification of his nature is achieved, and study and non-addiction to sense-pleasures.[1]

Loyalty to the King is the duty of the people; love and protection of the people is the duty of the King. The one is the indispensable price of the other. As the price of loyalty is patriarchal benevolence, so is the cost of arrogant carelessness in the ruler, rebellion in the ruled. So, on the other hand, the price of protection is allegiance, and repression the cost of rebelliousness. Delicate must be the adjustment of the Spirit on all sides, if the life of the matter-side is to be happy. Yet men neglect the Spirit and look only to its sheathing, neglect to water the root and diligently brush the leaves.

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[1] प्रजानां रक्षणं दानमिज्याध्ययनमेव च ।
विषयेष्वप्रसक्तिश्च क्षत्रियस्य समासतः ॥

Manu, i. 89.

> By his fostering care and nurture and protection of them, and by the providing of education and livelihood, the King is the real father of his subjects; the others are but the means of their birth into this world. The Great King of all created the King to be the protector of the people. He who hateth him blindly shall go unto destruction without fail.[1]

Even to-day, in India, in the parts where the 'modern' spirit does not prevail, the people regard and address the ruler as 'father-mother' and each other as 'brother' in almost all the vernaculars. But to the modern spirit of egoism, this is only 'ludicrous' or 'hypocritical,' and ruler and ruled are both diligently throwing away their high opportunity.

Manu repeats over and over again that the King shall not live for himself, shall not permit himself to love the flavor of power, shall hold the sceptre of justice and might as a trust, to be wielded only for the good of others, with purity of mind and body, and in awe and reverence of the Great King from whom it is derived.

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[1] प्रजानां विनयाधानाद्रक्षणाद्भरणादपि ।
स पिता पितरस्तासां केवलं जन्महेतवः ॥

Kālidāsa, *Raghuvamsha*, i.

रक्षार्थमस्य सर्वस्य राजानमसृजत्प्रभुः ।
तं यस्तु द्वेष्टि संमोहात् स विनश्यत्यसंशयम् ॥

Manu, vii. 3, 4.

Says the Law-giver :

Let the ruler ever strive to conquer his senses, day and night. He who has conquered his senses, he alone can conquer the minds and the hearts of his people. The pure, the true, the wise, the learned in the sciences, the well-supported—such only can wield the rod of power safely. The avaricious, the self-seeking, the foolish who have not achieved discernment, who are sunk in sensuousness, who have not the ability to make and hold loyal friends—such cannot wield the rod of power. The rod of power is a flaming fire and may not be safely held or even touched by the hand that is not vitalised and protected by the Knowledge of the Self ; moved aside by the hand of foolishness from the straight course of duty, it recoils on the ruler himself and slayeth him and his kin also. As the breath of the bellows, working in the hands of the metal-worker on the fire, reduces even iron to ashes, even so the sighs and the sobs of the suffering victims of power, working on the righteous wrath of the Gods, reduce the oppressor and his bands to ashes.[1]

[1] इन्द्रियाणां जये योगं समातिष्ठेद्दिवानिशम् ।
जितेन्द्रियो हि शक्नोति वशे स्थापयितुं प्रजाः ॥
शुचिना सत्यसंधेन यथाशास्त्रानुसारिणा ।
प्रणेतुं शक्यते दंडः सुसहायेन धीमता ॥

Such is Manu's ideal of the relations between prince and people. He gives many instructions as to the details of administration: the departments of work into which national affairs should be divided; the appointment of ministers; the constitution and procedure of judicial courts; the classes of civil and criminal cases they should deal with; the management by the State of the properties of widowed women and orphaned children, and other such helpless persons fit to be wards of the State; the provision of healthy recreation for the people; the inspection of work by means of periodical tours; the adjustment of foreign relations by means of the four forms of diplomacy: (i) formation of offensive and defensive alliances and conciliation and friendliness on equal terms, (ii) payment of subsidies or tributes, (iii) 'divide and rule,' and (iv) war as the last resource. And so forth.[1] But it is the *Spirit* of righteousness and benevolence that is laid most stress on,

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सोऽसहायेन लुब्धेन मूढेनाकृतबुद्धिना ।
न शक्यो न्यायतो नेतुं सक्तेन विषयेषु च ॥
दण्डो हि सुमहत्तेजो दुर्धरश्चाकृतात्मभिः ।
धर्माद्विचालितं हंति नृपमेव स बान्धवम् ॥

Manu, vii. 44, 31, 30, 28.

[1] Details on all these and many other points are to be found in the Shānṭi and Anushāsana Parvas of the *Mahābhāraṭa*, which are the real commentary on *Manu*; and in such works as *Shukra-nīṭi*, *Kāmanḍakiya-nīṭi*, *Chāṇakya-nīṭi*, *Kautilya-nīṭi*, etc.

throughout. If the spirit of the ministers of law, of all bearers of office, high and low, be right, the details are of small account. But if the spirit be wrong, then the thicker the statute-book, the worse the government. It was made the duty of the Brāhmaṇa to see that the King maintained the right spirit; of the King, to see that all his subordinates, the public servants, lived in it. This law of all laws, the foundation of the whole structure of the State, is the burden of that primal manual of law and government, the *Manu-Samhiṭā.* Modern governments would hesitate to put such 'baby-food' in their law-books, yet it is this very 'baby-food,' this 'milk of human kindness,' which is the secret of individual and national health. Good character and good manners are the foundation of good administration; a just control of the senses—necessary to the maintenance of a due proportion between land and population—is the only way to avoid individual and national disease and struggle. These elementary maxims can never be brought home too often to all persons engaged with the affairs of men—though perhaps no modern ruler would think without a blush of proclaiming them as edicts, as was done even to the time of the Emperor Ashoka.[1] Verily,

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[1] And has been done in recent times by the Mikādo of Japan—to whom be all honor—with results in fiery patriotism, which all the world knows well.

all Kings and all priests, Brahma and Kṣhaṭṭra, 'knowledge and power' ('s h a s ṭ r a and s h ā s ṭ r a'), in every nation, should teach and preach and publish assiduously to their peoples, as Manu, the great Prototype of all Patriarchs, does to all his progeny, the elementary principles of the Science of the Self (A ḍ h y ā ṭ m a-v i ḍ y ā) and ethics and self-restraint, as the most important part of their codes and statutes and scriptures. It seems to be assumed, in most countries to-day, that such 'baby-food' is given and taken sufficiently in the schools. But this is unfortunately not a fact. The schools and colleges eschew all moral and religious teaching. The bulk of the populace receives no education at all, though it needs the support of such more than the others, in its incessant struggle with poverty. The lower grades of the public service, drawn largely from the uneducated and illiterate classes, are also without such instruction, though they want it greatly in order to save themselves from perversion and misuse of power, and from overbearing arrogance and lack of patience and forgiveness.

This virtue of patience and judicious forgivingness is sorely needed by persons in places of power. It is only another aspect of patriarchal benevolence. Manu says:

> The even random and harsh words of the young, the aged, the sick and the feeble, should

be freely forgiven by the person in authority, as also the words of anger and pain of those who, having suffered hurt from others, make complaint against the ruler also for failure to protect. He who endureth patiently the bitter words of the afflicted he rejoiceth in heaven. He who forgiveth not, out of a hardened arrogance and sense of power, he descendeth into the regions of punishment.[1]

The Kṣhaṭṭriyas were maintained by a tax which was a definite proportion of the income of the industrial class. It varied from one-fourth in times of difficulty to one-tenth in times of ease. The average recommended was one-sixth.[2] All public servants and public institutions were maintained out of this, especially the great temples, to which were attached the counterparts of what we name to-day schools and colleges, hospitals, museums, parks, gardens, and theatres and places of dance and song, and of other amusement and recreation. Such institutions were placed in the shadow of the

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[1] क्षंतव्यं प्रभुणा नित्यं क्षिपतां कार्यिणां नृणाम् ।
बालवृद्धातुराणां च कुर्वता हितमात्मनः ॥
यः क्षिप्तो मर्षयत्यार्त्तैस्तेन स्वर्गे महीयते ।
यस्त्वैश्वर्यान्न क्षमते नरकं तेन गच्छति ॥

Manu, viii. 312, 313.

[2] The King received one-sixth of the *merit* and the *demerit* earned by his good and evil subjects, especially Brāhmaṇas, also; see *Manu*, viii. 304, 305; and xi. 23.

temple, on the general principle which pervades all the ancient culture, of subordinating and refining the physical to and by the superphysical, and not allowing the latter to be coarsened and degraded by and into the former. Some faint, often degenerate and perverted, copy of what we can imagine the original to have been, may yet be seen in Southern India. Out of this tax were also maintained any Brāhmaṇas and ascetics who were not supported by private gifts and presents. This proportion of one-sixth of the tax to the national earnings seems to indicate the right proportion of non-producers to producers.

The problems of administration and of national defence were thus solved by the Kṣhaṭṭriyas. Only a small proportion of these joined a standing army,[1] the bulk being engaged in the various departments of public service. But all were trained in arms, and ready to take to them when necessary. And all were animated by the spirit of protectiveness, of which holds true the saying that "greater love hath no man than this that he lay down his life for his friend". All knew that the reward of the Kṣhaṭṭriya was every whit as great as that of the Brāhmaṇa:

[1] That huge standing armies are not necessary for protection, but the determined spirit of liberty, inspiring all the members of even a small community, is proved by the Swiss people to-day.

> Two souls, O King, pierce through the photosphere, the ring-pass-not, of the Sun, and win the *mokṣha* that is hidden in Its heart: the *yogī* soaring on the wings of *yoga*, and the hero flinging away his body in the face of an unrighteous enemy and dying in a just cause.[1]

When this spirit failed, and lust and anger increased, when arrogance and luxurious indolence appeared, then the horrors of militarism came upon the fair lands of Manu, the earth groaned and relief came in great wars. Again shall similar causes breed similar results, till the race as a whole learns to respect and observe in practice the 'platitudes' and 'truisms' of elementary morality, and to subordinate the physical to the superphysical.

Statesmen, philanthropists, preachers, and piously-minded men and women, lovers of their kind, must ever hope and strive that the happy change may come about without pain. But the old books prophesy otherwise, and the logic of psycho-physics seems to point in the same direction. The Kalki *Avaṭāra* of the future—many, many thousands of years hence—is said to be an *Avaṭāra* of great destruction ere re-construction. And psycho-physics seems to say that egoism,

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[1] द्वाविमौ पुरुषौ राजन् सूर्यमंडलभेदिनौ ।
योगी योगसमारूढः शूरश्च समरे हतः ॥

the principle of separative, exclusive, combative existence, can end only in combat. That which slays others must itself be slain. Even as because of unclean ways of living, the majority of individuals die untimely and too early deaths from accidents and diseases, even so must the majority of nations that follow unclean and unpeaceful ways of thought perish by the violent ways of war and degeneration into savagery. The bulk of egoistic selves must continue to destroy each other's bodies by the slower processes of industrial competition or the quicker ones of war, over and over again, until they realise that this struggle cannot bring them what they seek. Only when and as they realise this intensely, when they become really surfeited and deadly tired (vairāgya) at the soul with the present conditions, will they become ready to turn towards (abhyāsa) and be born into the nucleus of the next Race, and then expand that nucleus into the full Race. Even so, the individual who realises fully the painful consequences of the ways of vice and sin takes to the clean and temperate life and attains the more permanent if quieter joys of longevity. In the earlier days, the needed changes of caste, of law, of manners and customs, required by the gradual change of the psycho-physical constitution of individual and tribe and sub-race might have been made peacefully and cheerfully, by acts of

special or general legislation, of divine Kings and Seers, when there was love and trust between them and the people. But whenever there was not such faith and affection, in the distant or in the recent past, or is not, as at the present day, such changes are brought about only by struggles and revolutions.[1]

In connexion with the duties of the ruler, we may consider Manu's ideals as to the best form of Government. He evidently did not approve of an autocratic despotism, however benevolent, nor, on the other hand, of mass-representation and democracy and anything that savored of mob-rule.

The Kṣhaṭṭriya King is not an autocrat at all, but only the executive arm of the wisdom-stored head of the community, the Brāhmaṇa priest, educationist, scientist, philosopher, legislator. Where

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[1] The wars of the Bhārgava Brāhmaṇas and the Kṣhaṭṭriyas; of Vasiṣhtha and Vishvāmiṭṭra, in which the former called in, into India, the aid as allies of Pahlavas, Shakas, Yavanas, etc., from outside; of the Kṣhaṭṭriyas against the other three castes jointly, etc., etc., are illustrations of the distant past. The recent past of the mediæval ages, and the present, requires no illustration. The only great historical change made without bloodshed, in the present, is the separation of Norway and Sweden; but solitary instance as it is, it is a fact of great good augury. In the very distant past, the *Mahābhāraṭa* says that the institution of marriage, and, again, of shrāḍḍha, was effected by an act of legislation of the Ṛshis.

the law and the duty are unmistakably laid down in the Scriptures (ā m n ā y a), the ruler *must* follow them, without power of making changes:

But where the Scripture is not explicit, or new legislation is necessary, then what the well-instructed and perfected Brāhmaṇas declare to be the law, that shall be the law. They are the well-instructed who have, with diligent observance of the ways of the virtuous, acquired the sum-total of knowledge embodied in the Veḍas, including their subsidiary sciences, and thus have the power to demonstrate and make visible the physical and superphysical truths of revelation. That which an assembly of ten[1] such, or even of three at least, may decide to be law, that shall be taken for law. The assembly of ten shall consist of one who knows all the three Veḍas in their completeness; one who has specialised as an expert in following out arguments and consequences and the distant effects of causes; one who has specialised in the rules of interpretation and of making inferences regarding the texts; one who is more particularly versed in the science of

[1] In later *Smṛṭis*, the number is raised to twelve, fifteen, twenty-one and so forth; and the idea of representation is more prominent: there will be so many of each caste, and of each **ā s h r a m a**. In the assembly of twenty-one, there is to be one Shūḍra.

words and their meanings in different references and connexions; one who is the administrator of the law, the King and Chief Judge; one senior student Brahmachārī; one respected householder; one honored forest-dweller. The minimum assembly of three shall consist of three specialists in the three Veḍas, respectively (for these include all knowledge). Verily, that is good law which even one twice-born, regenerate, person, possessing knowledge of the whole of the Veḍa, may declare to be the law, not that which may be proclaimed by ten thousand of the ignorant. They who have not observed the vows of self-denial, they who have not received the Mystic Words (manṭras) that sanctify and confer power, they that belong to their caste only in name—such shall not constitute an assembly for legislation even if they should gather in thousands. Such foolish persons, unknowing of ḍharma, living in the darkness of the selfish mind unillumined by the light of Self-knowledge—whatever they declare to be ḍharma, impelled by selfishness, that can be but sin and evil which will recoil on them a hundredfold, (for the consequences of selfish and sinful measures can only be widespread misery).[1]

[1] अनाम्नातेषु धर्मेषु कथंस्यादिति चेद्भवेत् ।
यं शिष्टा ब्राह्मणा ब्रूयुः स धर्मः स्यादशंकितः ॥

Legislation by the wise, the righteous, the mature in years and in experience, who, by their *self-denial* and knowledge, are worthy of all trust, and whom the people more than trust, whom they revere; who, themselves unwilling to take up the responsibility, are requested by the King and prayed by the people to legislate for them —such is ideal legislation, not legislation by those who diligently exhibit themselves and their qualifications to an ill-instructed public, in many-worded speeches,[1] in order to prove their fitness to receive the votes of electors, often drunken. If

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धर्मेणाधिगतो यैस्तु वेदः सपरिबृंहणः ।
ते शिष्टा ब्राह्मणा ज्ञेयाः श्रुतिप्रत्यक्षहेतवः ॥
दशावरा वा परिषत् यं धर्मं परिकल्पयेत् ।
त्र्यवरा वापि वृत्तस्था तं धर्मं न विचालयेत् ॥
त्रैविद्यो हेतुकस्तर्की नैरुक्तो धर्मपालकः ।
त्रयश्चाश्रमिणः पूर्वे परिषत्स्याद्दशावरा ॥
ऋग्वेदविद्यजुर्विच्च सामवेदविदेव वा ।
त्र्यवरा परिषज्ज्ञेया धर्मसंशयनिर्णये ॥
एकोऽपि वेदविद्धर्मं यं व्यवस्येद् द्विजोत्तमः ।
स विज्ञेयः परो धर्मो नाऽऽज्ञानामुदितोऽयुतैः ॥
अव्रतानाममंत्राणां जातिमात्रोपजीविनाम् ।
सहस्रशः समेतानां परिषत्त्वं न विद्यते ॥
यं वदंति तमोभूता मूर्खा धर्ममतद्विदः ।
तत्पापं शतधा भूत्वा तद्वक्तॄननुगच्छति ॥

Manu, xii. 108—115.

[1] But, of course, as the people so their legislators. The standpoint and the ways of life must be changed for all the classes of the nation before any *particular* change in elective methods could be made successfully.

the legislators are truly wise, numbers do not count; for truth is one, whether told by a few, holding amongst themselves all the needed knowledge, or by a thousand who do not add any more to the data. Only error with its myriad forms needs a myriad undisciplined and selfish hearts for its utterance.

The underlying principle of modern systems of representative Government is the safe-guarding of the interests of *each* constituency; and this implies that each representative is struggling with the rest that he may profit at their expense. It is the same principle of struggle and competition, imposing itself on the elders of the nations, who can behave no better and no more wisely than the quarrelling youngers. It is not the common well-being of the whole that is thought for and worked for, with patriarchal love and anxious care and mature experience, in the senate-halls of the world's 'civilised' races, to-day; it is the separative well-being of each, assumed to be necessarily in conflict with that of all others, that is fought for and defended by each and is attacked by all others, with sarcasm and irony, and gibe and jeer and derision, and retort and rejoinder, and smart self-display, and imputation of motive and downright invective, and even physical assault. What wonder, when such is the spirit of their elders, that no substantial progress

is made in the well-being of the nations, and the solutions of their many difficulties remain as far off as ever? Verily, it is not the interested member, with only one interest at heart, fighting against all other interests, but the disinterested patriarch having all interests equally at heart, who may discover the right course of action which will bring profit to the whole nation, a profit evenly, justly, righteously distributed to all its parts.

This lack of the sense of proportion of any given question to all the others that affect the welfare of the community simultaneously is the source of constant frustration of legislative hopes and wishes and acts at the present day. Perhaps, in the purposes of Providence, it is the congenital corrective of the disadvantages of excessive expertism.

> Immensely more complex than at first appears is the interdependence of business, and far closer than we at once see has become the integration of them. An involved plexus having centres everywhere and sending threads everywhere, so brings into relation all activities, that any considerable change in one sends reverberating changes among all the rest.[1]

But the majority of 'expert' legislators to-day seem oblivious of this interdependence and the single ideas which possess them take no account of the Ends of Life as a whole in the light of the

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[1] Herbert Spencer, *Principles of Sociology*, Vol. III, p. 402.

Science of the Self. The stock of such ideas too is very limited, besides. The blue-books on any given question, say of Excise or Octroi or Irrigation, will be found to mention all the main alternative measures, and new legislation consists mostly in getting tired of one and taking up another of these same, for a change.

It is not such rapid and random legislation by casual legislators that will ameliorate the condition of mankind. The deeper thinkers of even the modern West have recognised that legislators ought to be a class apart, who should be in touch with the avocations of the others only so far as is needed to give them a living knowledge of their needs, and, for the rest, should devote themselves to *study* of the questions to be dealt with. Hence Manu's ordinance that the knowers of the Three Veḍas should legislate; and we remember that thirty-six years in the home of the teacher is the condition of that knowledge.

Yet here too we see, as in other matters, that Manu's dicta are followed perforce by His children, even when they imagine that they have superseded wholly and improved immensely upon the ancient ways with entirely original new ones, of representation and self-government, and so forth. In the crowded halls of Parliaments, wherein hundreds gather, only a few discuss—the same names reappearing constantly in the reporting journals—and

the silent hundreds troop merely through the division-lobbies. The only result of the effort to substitute new ways for old, in the fond and futile craze for the feel of originality and therefore superiority, is that even the forced observance of the old ways under new names, fails to bring the hoped-for results—because of the change of the *Spirit*, from humanism to egoism.

If we may take faith in Manu, the Father of our Race, then representative governments and self-governments of the existing kinds are better only than malevolent despotism. They are not better than government by the wise. They are true government only when the higher self rules the lower, when the older self-less self represents and cares for the younger. But that is government by the few wise. In the early days, it prevailed; but it approximated to a benevolent despotism. The few wise ruled; the many ignorant obeyed. Then it was compassion to order, and gratitude to obey. It will probably return, in the future. But as the many will be far more evolved, the response, while equally immediate, will be fully intelligent, fully cognisant of the valid reasons for each order given by the few. And the government will thus approximate more to representative self-government. None can uphold self-government, in its uttermost form and on all scales, in language more unconditional than the Manu's :

> All control by another, all dependence on another, is misery; all control by self, all self-dependence—this, this is happiness. Such is, in brief, the very character and mark and essence of misery and of happiness, respectively.[1]

But His 'self' is the higher self of noble thoughts, his 'other' is the body, the lower self of selfish and ignoble passions. And as there is a higher and a lower self in an individual, so is there also, in a nation, a wise and harmonious (s ā ṭ ṭ v i k a) minority and a turbulent and stupid (r ā j a s a and ṭ ā m a s a) majority. When the higher self governs, there is happiness. When the lower self reigns, there are endless troubles and disasters. In the infancy of the race there is the patriarchal rule, benevolent and firm; in youth, with the growth of egoism, the higher (represented by the innocence of the child and the wisdom of the grandfather) wanes, and the lower (represented by the passing away of the older generation and the removal of control from over the egoistic turbulence of the youth) waxes; and there is struggle. If the lower triumphs, disease and savagery supervene. If the higher, then peace and saintliness and a new civilisation.

Manu's ideal, thus, is self-government of the highest and deepest kind, government of the

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[1] सर्वं परवशं दुःखं सर्वमात्मवशं सुखम् ।
एतद्विद्यात्समासेन लक्षणं सुखदुःखयोः ॥
Manu, iv. 160.

limbs by the head, a true and efficient co-operation between the organs of the same body, each discharging its appropriate function for the benefit of all. In this we may also note the difference in spirit between the co-operation which is the ideal of the Mann of the fifth Race, and the co-operation which will be the ideal of the Manu of the sixth Race. The co-operation of the former is the co-operation between differentiated, heterogeneous, parts and functions. That of the latter will be the co-operation between similiform, homogeneous parts and functions. That excess of competition and egoism have grown out of the working of the ideal of the Racial Vaivasvaṭa-Manu, is only in the same way that non-assimilable and poisonous refuse is produced at the same time with healthy juices out of food, that poisonous toxins are formed in the body by the otherwise normal functionings of cells and tissues. Our fifth Race Manu's ideal, of co-operation amongst the differentiated, launched forth at the very beginning of the Āryan Race, to serve as archetypal plan for the whole Race, will probably be fully realised only in the old age and the seventh sub-race of this fifth Race, while its child, born now to it in its prime, will be growing up side by side with it, as the young sixth Root-Race.[1]

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[1] Apparently the type of the first sub-race of the fifth Root-Race is living on, in India, indefinitely through ups and downs, for this very reason, *viz.*,

While dealing with the functions of the Kṣhaṭṭriya, we may touch upon Manu's scheme of punishments, with regard to which much hasty judgment has been passed against Him. A few considerations may go some way towards making it appear possible that His scheme is not so very bad as is often supposed by the 'civilised' critic (who has perhaps never read Him in entirety), as compared with the schemes invented later by His progeny. The eighth chapter of the *Samhiṭā* deals with punishments. There are almost as many verses in it of warning to the King, the judge, the magistrate, against injustice, as to the subject against crime.

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that it may reblossom on a higher level as the seventh sub-race. The general principle also is that the more primary forms of life are more persistent than the later, have more vitality and lasting power, if less definiteness. It is also to be noted that the second, third, fourth and fifth sub-races, issuing out of the first, have all come back and deposited their types in the first, as the sixth also will presumably, to help, it would seem, in the fuller blossoming of the ruling idea of the whole Root-Race in its final manifestation in the seventh sub-race. The principles of all the main types of religion corresponding with the main types of sub-races (and planes and sub-planes of matter) are to be found in the all-comprehensive Ḍharma of Manu, belonging to the first and the seventh sub-race, *viz.*, Ḍharma-worship, Buḍḍha's wisdom-worship, Chaldean star-worship, Egyptian animal-and-passion-worship, Zoroastrian fire-and-purity-worship, Christian and Musalmān God-and-devotion-worship, and finally all-comprehensive Ḍharma again as ceremonial magic-and-scientific-religion. To each of this corresponds a degenerate and evil form.

It cannot be said off-hand that modern codes of criminal procedure would not be improved by the inclusion therein of similar solemn adjurations to the officials engaged in the work of justice. In place of the high spirit of earnest endeavor to purify, what one sees but too often to-day, in even the highest courts, is the spirit of callousness, of flippancy, of cutting jokes during the trial of murder-cases, of 'smartness' and 'fencing' between advocate and witness. This is inevitable with overgrowth of litigation; and that overgrowth is, in turn, the equally inevitable consequence of the overgrowth of egoism, restrained just enough to be kept back from physical wars and battles. On this point Manu lays down the principle which is recognised by all true statesmen, though not always observed in practice by administrators:

> The King and the King's servants shall not do any thing that might incite to and promote litigation, though neither must they suppress any suit that is brought to them by parties.[1]

The principles that should guide the judge and govern the nature and the amount of the punishment are laid down thus:

> The King who punisheth those that deserve not punishment, and punisheth not those that

[1] नोत्पादयेत्स्वयं कार्यं राजा नाप्यस्य पूरुषः ।
न च प्रापितमन्येन ग्रसेदर्थं कथंचन ॥
viii. 43.

deserve it—he gathereth infamy here, and descendeth into hells hereafter. The first degree of punishment is warning, by word of mouth; the second is public censure and degradation in status; the third is fine and forfeiture, in addition to these; and the last is corporal punishment (ranging from whipping to death and including imprisonment, infliction of wounds, branding and mutilation).[1]

Where a common man guilty of a crime would be fined a trifle, a ruler, a person in a position of power and authority, should be awarded a thousand times more heavy sentence. The punishment of the Vaishya should be twice as heavy as that of the Shūḍra; of the Kṣhaṭṭriya, twice as heavy again; of the Brāhmaṇa, twice that of the Kṣhaṭṭriya, or even four times as heavy—for he knoweth the far-reaching consequences of sin and merit. The King should restore to all four castes the property stolen from them by thieves; if he fails to do so, the sin of the thief passes to the King. By confession, by repentance, by self-imposed penances, by study, and by gifts of charity, the sinner and the criminal washes away his crime. The man who is held to punishment by the King, becomes verily cleansed from all stain of his offence, is restored to

[1] *Vide* the commentaries on Manu.

his original status, and goes to heaven like the doers of good deeds."[1]

Bhīṣhma explains, in detail, in the *Mahābhārata*, that unclaimed property reclaimed from thieves and robbers should be applied to public and charitable purposes and not appropriated by the King for personal enjoyment; and that unjust loss to the tax-paying and law-abiding subject, by the crime of others whom the King has failed to restrain, should be made good to the subject or his heirs, by the King, out of his treasury, if the property cannot be recovered from the thieves. Warnings to first offenders, especially the juveniles—this is only a recent discovery of modern civilisation,

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[1] अदंड्यान् दंडयन् राजा दंड्यांश्चैवाप्यदंडयन् ।
अयशो महदाप्नोति नरकं चाधिगच्छति ॥
वाग्दंडं प्रथमं कुर्याद्धिग्दंडं तदनन्तरम् ।
तृतीयं धनदंडं तु वधदंडमतः परम् ॥
कार्षापणं भवेद्दंड्यो यत्रान्यः प्राकृतो जनः ।
तत्र राजा भवेद्दंड्यः सहस्रमिति धारणा ॥
अष्टापाद्यं तु शूद्रस्य स्तेये भवति किल्बिषम् ।
षोडशैव तु वैश्यस्य द्वात्रिंशत्क्षत्रियस्य च ॥
ब्राह्मणस्य चतुःषष्टिः पूर्णं वापि शतं भवेत् ।
द्विगुणा वा चतुःषष्टिस्तद्दोषगुणविद्धि सः ॥
दातव्यं सर्ववर्णेभ्यो राज्ञा चौरैर्हृतं धनम् ।
राजा तदुपयुंजानश्चौरस्याप्नोति किल्बिषम् ॥
ख्यापनेनानुतापेन तपसाऽध्ययनेन च ।
पापकृन्मुच्यते पापात् तथा दानेन चापदि ॥
राजनिर्धूतदंडास्तु कृत्वा पापानि मानवाः ।
निर्मलाः स्वर्गमायांति सन्तः सुकृतिनो यथा ॥
viii. 128, 129, 336, 337, 338, 40; xi. 227; viii. 318.

though it has been there in the pages of Manu for thousands of years (or at least hundreds, even by the computation of the modern critical Oriental scholar). The principle, that the higher-placed in the social scale shall be the more responsible, for purposes of punishment, remains yet to be stated in express words in modern law. That the sovereign should compensate the victim of crime amongst his subjects is not even dreamed of. And the ex-convict is not given back his status by modern society as was done by Manu's community. All this is overlooked by the modern student; and he fastens only on the dozen verses in which Manu makes the Shūḍra, and to a lesser extent, Vaishyas and Kṣhaṭṭriyas, liable to 'barbarous' forms of corporal punishment. With regard to these, the following points should be taken into account:

In the first place, it is possible that these verses, not many more than a dozen in number, which exempt the Brāhmaṇa from and subject the others to such punishment, *may* be later interpolations. But much stress cannot be laid on this. There is no clear proof possible that they are such any more than any other given verse.

In the second place, it should be remembered that many statements are made terrifying with a deterrent purpose. Penal laws should be preventive primarily and curative secondarily. Even modern penal codes say that theft shall be

punished with sentences which may extend to life-long imprisonment. But the actual enforcement of such sentences occurs only in rare and extreme cases. The cases and verses in which Manu prescribes corporal punishments are very few; those in which he ordains fines are very many. Modern codes prescribe imprisonment far more often.[1]

Thirdly, he who runs may read that the same punishment for the same crime will not have the same effect upon different criminals. To a certain class of young selves and coarser bodies, corporal punishment is the only one that will be of effect. To another, loss of property is more appropriate. To another, public disgrace, dishonor, degradation from social position, would be more painful and less acceptable than death itself. To a fourth, a word of reproach and censure is as much. Even modern and civilised nations practise whipping and enforce capital punishment; extirpation of lobes embodying criminal tendencies and sterilisation of criminals is being seriously discussed.[2] And it is difficult to say that mutilation is always worse than capital punishment. The denizens of the jungle prefer to bite off their

[1] Indeed too often; statisticians say that one man in every ten passes through the jails in England. Can this mean much psychical health for the other nine?

[2] The State of Indiana in the U. S. A. has actually passed a law recently for the mutilation of criminals of a certain class.

own limbs themselves, to obtain freedom from traps and have liberty to roam about at will, rather than suffer imprisonment. To other organisms with a more delicate nervous system, the nervous shock of mutilations would mean death at once. Also, to the person with capacity for thinking before and after and for repentance, imprisonment and other ways of punishment are more educative; to those whose consciousness is all in the muscles, such imprisonment would mean either perpetual sleep and indolence, or fretting to death, while liberty with loss of sinning limb would be more educative.

Fourthly, the words of Manu do not always mean what they are often interpreted to mean. Where he speaks of 'cutting,' the modern reader hastily understands 'cutting off'. Where he means 'branding,' the latter thinks 'burning out'. Where he means imprisonment or other minor corporal punishment by the use of a generic word, he is supposed to mean capital punishment at once.[1]

[1] Compare the use of the word vaḍha in viii. 129, 130, and the explanations of the commentators. So in poetry, where the ancient poet speaks of a mushti-meya-katih, 'a waist that could be spanned by a hand'— quite a common fact, when the waist is understood to mean only the back-part, as kaṭi does, the modern interpreter understands the whole of the abdomen as well as the small of the back—and so makes out an obvious absurdity!

Fifthly, as regards the barbarity of mutilations: The inexorable law of nature is an eye for an eye and a tooth for a tooth. While it is good and right for any given individual to forgive the wrongs done to him by another, Nature does not, and cannot if she would, forgive. There is no sufficient reason. The higher, the inner, Self of the wrong-doer registers the wrong done as a debt incurred, and insists on paying it to the last farthing. Such is the metaphysical *modus operandi* of the Law of Karma. The superphysical (in its highest form, for us), is that the Solar Heart takes the place of the inner Self, and certain special classes of rays are the means of communication and registration, like nerves. In the individual organism, the law appears as the working of the faculty of conscience acting in appropriate centres in the body, where the sense of shame and shrinking and misgiving over a sinful deed are felt, and whence punitive reaction issues forth later. In the national organism, the judicial court, the King, takes the place of the heart and the conscience. If the King be a truly divine King, gifted with superphysical vision, and so closely identified in spirit with the Gods of nature, with Yama, the King of Kings, that he can see infallibly what the punishment by nature would be of the criminal, if that criminal is left to himself, then

he may righteously award that punishment himself and do the work of Nemesis without blame, indeed with praise, for he is serving the Gods of righteousness. But if he be not so gifted, then indeed it is best that he refrain from all punishments from which the general feeling of the public of his time revolts, and inflicting a milder and therefore inadequate punishment, leave to Nature to supply the deficiency with disease and other physical suffering, in the same or subsequent births; and win for himself the advantages of mercifulness. But let there be no doubt that physical suffering to an exactly equal amount must be the portion of him who has caused physical suffering to another; as mental for mental. The fearful ravages of manifold diseases in civilised countries are not so noticeable in the epochs and the countries of the 'barbarous' punishments.

Sixthly, the Brāhmaṇa was not wholly exempt from corporal punishment. Everyone is authorised by Manu to go to the extent of slaying a Brāhmaṇa even, in self-defence, or when he is caught in *flagrante delicto* in the cases of special crimes. When we remember what a Manu's Brāhmaṇa would be normally, it does not seem much to visit him with punishment other than that suited for the more worldly frame, for a first fall into sin and crime. And after he had 'fallen' and lost caste, for subsequent offences

he would be treated like a Shūḍra.

Seventhly, that there was a superphysical science, underlying and governing the award of graduated corporal punishments, may be gathered from the verses dealing with the expiations for slaughter of animals, which also are cared for by Manu, while the modern 'civilised' and 'refined' world cares for them only as edibles or as subjects for vivisection. Those verses show that from the standpoint of vital force (p r ā ṇ a)—as measurable a quantity as electricity or magnetism or steam-power—the destruction of the whole body of a minuter animal is as the destruction of a cell or a tissue in a larger animal or in man. And corporal punishments seem to have been graded and apportioned accordingly. It should be remembered that Manu's scheme contains the germ of every subsequent development in all the sub-races of the fifth Race, and that each such development has its use and merit, when confined to the proper time, place and circumstance, but becomes evil only by excess, by distortion, by wrenching apart from its appropriate conditions.

The race will have to develop for long, and indeed, must grow largely out of the need for any punishments at all, before the ideal Kings will come again. Thus does the *Viṣhṇu Bhāgavaṭa* describe the first King, Pṛṭhu, incarnation of Viṣhṇu, standard for all subsequent Kings:

In himself the King combined the glories of all the great ruling Gods of the worlds. By tender fostering of the peoples, he made manifest his Vishṇu-nature. Attracting and delighting the hearts of his subjects, by the mild grandeur and nobility of thoughts and words and deeds, he was a very King of gentleness and beauty, beyond even the moon of the autumn-time. Like the sun he warmed the earth and drew from it, only to give back again in purer streams. Like the fire in unslightable splendor; like Inḍra unconquerable; like the Earth in patient forgivingness; in gratifying the yearnings of men, like heaven; raining ever all good things, like the clouds; unfathomable like ocean; in saṭṭva, vast as Meru, King of the mountains; like the Lord of Ḍharma in the spread of education; like Himâlaya, as the abode of inexhaustibe wonders; in riches like Kubera, and in guardedness like Varuṇa; like the all-pervading wind in might of body and soul; resistless like the Lord of the Burning-ground Himself; beautiful as Cupid; self-dependent like the lion; in tender compassion for the people, like the great Father Manu Himself; in sovereignty over all, like the Creator; in soul-wisdom, like Bṛhaspaṭi, the Teacher of the Gods; and like Vishṇu in realisation and fulfilment of the Universal Self.[1]

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[1] सर्वेषां लोकपालानां दधारैकः पृथुर्गुणान् ।
गोपीथाय जगत्सृष्टेः काले स्वे स्वेऽच्युतात्मकः ॥

And as the sovereign is and ought to be, so will every public servant be and ought to try to be—a centre of trust and protectiveness.

> The youngers invariably follow (and indeed outrun) the example set by the older and greater.[1]

Such, then, is the vocation of the Kṣhaṭṭriya, *viz.*, to deal satisfactorily with all problems of internal and external, civil and military administration.

The Vaiśhya as Agriculturist and Merchant.

The Brāhmaṇas and the Kṣhaṭṭriyas, having thus charge of the educational and administrative

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मनोवाग्वृत्तिभिः सौम्यैर्गुणैः संरंजयन्प्रजाः ।
राजेत्यधान्नामधेयं सोमराज इवापरः ॥
सूर्यवद्विसृजन्गृह्णन्प्रतपंश्च भुवो वसु ।
दुर्धर्षस्तेजसेवाग्निर्महेन्द्र इव दुर्जयः ॥
तितिक्षया धरित्रीव द्यौरिवाभीष्टदो नृणाम् ।
वर्षतिस्म यथाकामं पर्जन्य इव तर्पयन् ॥
समुद्र इव दुर्बोधः सत्त्वेनाचलराडिव ।
धर्मराडिव शिक्षायामाश्चर्ये हिमवानिव ॥
कुबेर इव कोशाढ्यो गुप्तार्थो वरुणो यथा ।
मातरिश्वेव सर्वात्मा बलेन सहसौजसा ॥
अविषह्यतया देवो भगवान्भूतराडिव ।
कन्दर्प इव सौन्दर्ये मनस्वी मृगराडिव ॥
वात्सल्ये मनुवन्नृणां प्रभुत्वे भगवानजः ।
बृहस्पतिर्ब्रह्मवादे आत्मवत्त्वे स्वयं हरिः ॥

Vishṇu Bhāgavaṭa, IV. xxiii. 54-61.

[1] यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

Bhagavaḍ-Gīṭā.

duties of the State, were freed from productive labor. The problems relating to wealth-production were assigned to the Vaishyas. The duties of the Vaishya are:

> Charity, sacrifice, study; the breeding of and dealing in cattle and domestic animals of all kinds; all the ways of trade and commerce; banking; and agriculture.[1]

Study and sacrifice are as incumbent upon the Vaishya as upon the two others. He must perform them daily, as included in the five daily sacrifices of the twice-born, on pain of losing status. And charity is even more within his province than within that of the others. After these come his special duties. The order in which they are mentioned in the *Bhagavaḍ-Gīṭā* is perhaps more significant:

> Agriculture, cow-keeping, trade.[2]

The first two are the primary means of supplying the necessaries of life; the third its luxuries. Hence those two are most emphasised, though many kinds of trade are mentioned.[3]

By that perversion of truth which is the characteristic of egoism, itself being the inverted opposite

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[1] पशूनां रक्षणं दानमिज्याऽध्ययनमेव च ।
वणिक्पथं कुसीदं च वैश्यस्य कृषिमेव च ॥

Manu, i. 90.

[2] कृषिर्गोरक्षवाणिज्यं वैश्यकर्म स्वभावजम् ।

xviii. 44.

[3] *Manu*, ix. 326-333.

of the Universal Self and all-embracingness, the production of food, from having been the highest kind of activity in the land, has now come to be regarded as one of the lowest and most unintelligent, the work of the 'illiterate ploughman and peasant'. It was not so in the early days. Every healthy article of food was honored as nectar (a m ṛ ṭ a m), or as representative of the nectar, the elixir, of life, which makes continued existence possible for the embodied self.

> Honor the food, and take it praisefully and thankfully. Rejoice to see it, welcome it cheerfully. Food thus honored ever bestows strength of muscle and virility of nerve. Eaten with discontent and grumbling, it destroys both.[1]

This spirit of simplicity and reverence in what are now regarded as petty matters, though really all-important, this sense of the earnestness of life in all departments of it, this refinement of innocent and high-aspiring feeling in connexion with daily routine, is the characteristic of the whole system of the ancient culture. If it could be established anew, then even from the most 'practical'

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[1] पूजयेदशनं नित्यमद्याच्चैतदकुत्सयन् ।
दृष्ट्वा हृष्येत्प्रसीदेच्च प्रतिनन्देच्च सर्वतः ॥
पूजितं ह्यशनं नित्यं बलमूर्ज्जं च यच्छति ।
अपूजितं तु तद्भुक्तमुभयं नाशयेदिदम् ॥

Manu, ii. 54, 55.

and 'matter-of-fact' standpoint, much profit would accrue to the race.

If the daily food were treated in the spirit ordained by the Manu, there would be much less waste in the homes of the rich, on the one hand, and much less lack in the homes of the poor, on the other; and there would be much less disease of body and mind in both, caused in the one by ill-feeding and overfeeding, and by underfeeding and ill-feeding in the other. For body and mind go together. It is possible to write the history of nations and races in terms of their dietary. Every distinctive phase of civilisation has its distinctive foods. The *Gīṭā* classifies foods, as everything else, into pure, stimulating and dulling (s ā ṭ ṭ v i k a, r ā j a s a, and ṭ ā m a s a). As the quality of the food, such is the quality of the body and mind of the feeders thereon. The two act and react on and help to maintain each other. The gentle mind needs gentle foods; and gentle foods produce gentleness of mind. The egoistic minds that love to feel and call themselves 'strong,' love also strong meats and drinks; and the 'strong' meats and drinks, having their origin in blood-guiltiness, lead on to more bloodshed; they breed and nourish the races that are always lusting and ravening to ravish and slaughter each other. All life, on all planes, is metabolism, assimilation of food and rejection of refuse. Hence the finer kinds of

life must go together with the finer kinds of food.

The Upanishaṭ makes the extreme statement:

> When the food is pure, the intelligence, the mind (the saṭṭva) becometh pure. When the mind, the soul, the subtler astral and causal bodies, become pure, the memory of past births is attained with clearness and certainty. When the memory, the knowledge of endless past and future, is attained, then the knots of the heart, the egoistic attachments of the self, unravel and become loosened of themselves under the touch of the Universal Self. And then, to such a self, the Great Initiator, the Lord Sanaṭkumāra, unveileth the Light that is beyond the Darkness, the Lord whom they call Skanḍa, 'dropped' from the Shukra (Venus) of Shiva, through many mothers, the Lord who slayeth Tārakāsura, the enemy that prevents selves from 'crossing beyond' initiation.[1] . . . .
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> Food verily is Brahman.[2]

Manu also says that the twice-born, clean in food and therefore in body and mind, innocent of slaughter, who studies the secrets contained in the

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[1] आहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षस्तस्मै मृदितकषायाय तमसस्पारं दर्शयति भगवान् सनत्कुमारस्तं स्कंद इत्याचक्षते तं स्कंद इत्याचक्षते ।

Chhāndogya Upanishaṭ, vii. 26.

[2] अन्नं ब्रह्म *Bṛhaḍāraṇyaka.*

Veḍas diligently, day by day, will recover the lost memory of past births and thereby attain to heights of spirituality and bliss unending.[1]

Such memory was not uncommon in the older time, and will not be in the future again. But clean living is the insuperable condition of the thinning of the veil:

> Give not the messed-up leavings of food to anyone. Eat not between the fixed and proper meal-times. Eat not again while the last meal remains undigested. Go not anywhere uncleansed after a meal. Anxiously avoid over-eating; for it goes against health, against the functioning of the higher mind and therefore against the hopes of heaven, against the ways of the virtuous, for it breeds gross passions, and against the rules of propriety and equitable division of food amongst all in the world. Take the clean and bloodless foods as far as possible. It is true that the trend of the worldly mind, on the path of pursuit, is in the direction of flesh-food and spirituous drinks and physical loves and lusts; and it may be said therefore that there is no sin in these, especially

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[1] वेदाभ्यासेन सततं शौचेन तपसैव च ।
अद्रोहेण च भूतानां जातिं स्मरति पौर्विकीम् ॥
पौर्विकीं संस्मरन् जातिं ब्रह्मैवाभ्यसते पुनः ।
ब्रह्माभ्यासेन चाजस्रमनन्तं सुखमश्नुते ॥

Manu, iv. 148, 149.

in regulated forms (and for the Kṣhaṭṭriya and the Shūḍra). Yet refraining from them bringeth high result. Not without the slaughter of animals may flesh be procured; and the slaughter of breathing beings is not conducive to heaven; therefore should flesh-foods be avoided. He who taketh not into his mind the wish to tie up and torture and slay innocent living things, he who wisheth well to all, he shall be blessed with lasting happiness. He who slayeth none, whatsoever he thinks, whatsoever he plans, whatsoever he sets his mind on, that shall be achieved successfully and without pain.[1]

The use of spirituous drinks and flesh-foods and physical loves are natural to human beings, at this stage of evolution; no inducement thereto by order of law is needed.

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[1] नोच्छिष्टं कस्यचिद्दद्यान्नाद्याच्चैव तथान्तरा ।
न चैवाध्यशनं कुर्यान्न चोच्छिष्टः क्वचिद् व्रजेत् ॥
अनारोग्यमनायुष्यमस्वर्ग्यं चातिभोजनम् ।
अपुण्यं लोकविद्विष्टं तस्मात्तत्परिवर्जयेत् ॥
न मांसभक्षणे दोषो न मद्ये न च मैथुने ।
प्रवृत्तिरेषा भूतानां निवृत्तिस्तु महाफला ॥
नाकृत्वा प्राणिनां हिंसां मांसमुत्पद्यते क्वचित् ।
न च प्राणिवधः स्वर्ग्यस्तस्मान्मांसं विवर्जयेत् ॥
यो बन्धनवधक्लेशान्प्राणिनां न चिकीर्षति ।
स सर्वस्य हितप्रेप्सुः सुखमत्यन्तमश्नुते ॥
यद्ध्यायति यत्कुरुते धृतिं बध्नाति यत्र च ।
तदवाप्नोत्ययत्नेन यो हिनस्ति न किंचन ॥

Manu, ii. 56, 57; v. 56, 48, 46, 47.

> Restraint and regulation of them is needed and that is provided by means of legally solemnised marriage, and the laboriously-conditioned sacrifices in which is reluctantly permitted the bloodshed of solitary animals, and the taking of specially-prepared liquor, and that too is often limited to the mere smelling of it.[1]

The provision of clean physical foods and drinks and all other sinless necessaries of life to the whole community was thus entrusted to the Vaishya—a duty no less high, no less strenuous, than the duty of providing clean superphysical mental and spiritual foods, which was entrusted to the Brāhmaṇa. If the latter was the custodian of the Divine Word (Shabḍa-Brahman), the former was the custodian of the Divine Food (Anna-Brahman). The most benignant aspect of the consort of Shiva is named "She who is ever full of corn" (Anna-pūrṇā, Ceres). Looked at in such spirit of earnestness and

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[1] लोकेव्यवायामिषमद्यसेवा नित्यास्तु जन्तोर्नहि तत्र चोदना ।
व्यवस्थितिस्तेषु विवाहयज्ञसुराग्रहैरासु निवृत्तिरिष्टा ॥

Viṣhṇu Bhāgavaṭa, XI. v. 11.

Yet further, these blood and drink sacrifices were also made to subserve certain superphysical purposes; the slaying of the animal body, specially selected, often helped to set free a human soul imprisoned therein for exceptional kārmic reasons; and the rare soma-laṭā juice, used for drink, had special psychical effects. From yet another standpoint, for an allegorical explanation of some of such sacrifices, see the *Praṇava Vāḍa*, Sec. III.

reverence, the simple duties of tillage and of the household, the tending of the fires, the feeding of the children and the guests, acquire a loveliness greater than all the artificial glamor that the work of tongue and pen has acquired in modern times. This work of tongue and pen is but humble and subservient means to the happy home as end. The modern West says it honors woman. Surely, it only falsely pretends to do so. Did it really honor woman and woman's gentle and noble special functions, would there ever have arisen this unnatural craze for woman's rights, this fighting for 'equality' with men, instead of the feeling of 'identity'? Indeed not. But the concrete mind, which the fifth sub-race has developed, can look at the surface only, and so ever makes false and superficial racial generalisations. The proof that, even in these degenerate times, the East honors woman more than the West is that there are no suffragettes here yet—though perhaps the day is not distant on which the East will also enter on this phase of mind, to learn its lessons.

The noblest sermon that the Buḍḍha uttered is a song in praise of the simple-hearted ministries and loving offices of the household, between the members of the family, the relatives, the friends, the guests. It is only in the immature 'youth' of the 'mind,' at whatever stage the

individual or racial 'body' might be, when the emotions are vague, the thoughts undefined, the feeling of pseudo-infinite potentialities which makes newness and romance not crystallised into a concrete actuality, that the familiar things of life are felt as commonplace and beneath aspiration. Later on, with greater experience, the jīva discovers that the powers and potencies of an avaṭāra are not too high to subserve the happiness of the ideal home, and that the home ever appears as the ideal goal of the pravṛṭṭi-half of life, on a higher and higher level, as the qualities of the jīva unfold in greater and greater degree.

> The householder is the elder of the Brahmachārī, and even of the forest-dweller, yea, even of the renouncer; for it is he who maintains them all, with physical and even mental food.[1]

The *Mahābhāraṭa* tells how Kṛṣhṇa went as ambassador to Ḍuryoḍhana, to make one final attempt to avoid the Great War. Ḍuryoḍhana pressed hospitality on him, but Kṛṣhṇa declined and went to Viḍura's house instead.

> Only that may be eaten which affection brings with eagerness, or which misfortune

[1] गृहस्थेनैव धार्यंते त्रयोऽप्याश्रमिणोऽपरे ।
यस्माज्ज्ञानेन चान्नेन तस्माज्ज्येष्ठाश्रमो गृही ॥

> brings of necessity. Thou lovest us not, O King! and no adversity compels.[1]

So he went to Viḍura. And who was Viḍura? He was Yama himself, the God of Death and Justice, who, dreadfully tired of meting out punishment to unhappy sinners, age after age, took advantage of a doom laid upon him by the Ṛṣhi Aṇī-Māndavya for some slight error of judgment in a case, and came on to this earth to have a real good time with babies and friends. So when Kṛṣhṇa, satisfied with his faithful servant's tendance, smiled upon him and offered boons, Viḍura, who had soul-content and wanted nothing, but must not slight the Lord's kind mood, asked these boons:

> May I ever take joy in Thee, my Master! and may my house be ever full of things good to eat and of babies clamoring for them, and of guest-friends able to appreciate them![2]

Indeed they are deceived by fortune, cheated by a cruel fate of the only joys which are at all adequate compensation for bearing the load of flesh called the human body, who are too rich or

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[1] सम्प्रीतिभोज्यान्यन्नानि आपद्भोज्यानि वा पुनः ।
न च त्वं प्रीयसे राजन् न चैवापद्गता वयम् ॥

Mahābhāraṭa, Uḍyoga Parva.

[2] अस्तु मे त्वयि रतिः सुताकुलं ।
भोज्यमप्यातिथि संकुलं कुलं ॥

Bāla Bhāraṭa.

too clever to wash the little limbs of their babies with their own hands or serve their guests themselves. It is the high privilege of the Vaishya of Manu to taste this great joy day after day in a degree greater than is permitted to the others; and the diligent service of the earth-mother and the cow-mother is the only means of securing this high joy.

> The ḍharma that any one performeth, the merit of good works that any one gathereth—three parts thereof belong to him who provideth the food wherewith the worker of merit worketh, and only one belongeth to himself.[1]

Thus high is the calling of the Vaishya, the tiller of the soil, the giver of food—almost more important than any other; thus high is the recompense offered, by the ancient culture, to 'productive' labor out of the proceeds of 'unproductive' labor. The wives, the husbands, the heads of households, the leaders of society, if they realised this fact, would be less likely to give their souls up to the small talk of the smart set, and to the fit and the fashionable cut and the richness of material of their dresses. The verse quoted indicates the proper proportion between the two also, as also does the normal and healthy proportion

[1] यस्यान्नपानपुष्टांगः कुरुते धर्मसंचयम्।
अन्नदातुस्त्रयो भागा एकं कर्त्ता समश्नुते ॥

of the various parts of a well-built human body, to which the castes correspond. Obviously, the bulk of the people must be Vaishyas, if the national body is to be healthy and well-proportioned, else would the head and the arms overbalance the trunk and the lower limbs. Even the Shūḍras in a nation must not be very many, not so many by far, as the Vaishyas. The legs and feet are very small in volume, compared with the trunk and thighs. Too many Shūḍras, too many servants, can only mean, on the one hand, a dangerous excess of luxuriousness and indolence in the other classes, and on the other, would mean that the aggregate amount of soul-wisdom that is the most precious possession of the twice-born is smaller, in the nation, than the amount of ignorance; that, therefore, the factors and forces of law and order and harmony and affection are weaker, in that society, than the elements of error and disorder, natural to the child-stage of the jīva.

> The kingdom wherein Shūḍras preponderate over the twice-born, and wherein error and lack of the higher wisdom are therefore rampant—that kingdom shall surely perish before long, oppressed with the horrors of misgovernment and epidemics and famines.[1]

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[1] यद्राष्ट्रं शूद्रभूयिष्ठं नास्तिकाक्रान्तमद्विजम् ।
विनश्यत्याशु तत्कृत्स्नं दुर्भिक्षव्याधिपीडितम् ॥

Manu, viii. 22.

Even from the standpoint of the modern spirit —which ever asks what is the cash-value of a measure—it will indeed 'pay' sovereigns and statesmen to promulgate diligently the Science of the Self. Then will men strive less against each other with might and cunning and foul ways; then will there be real peace, inner as well as outer; and out of peace will arise great profit to all; and because to all, therefore to each. In the old scheme, the Brāhmaṇa, the Kṣhaṭṭriya, the Vaishya, all these had for prime duty, "sacrifice, charity, study"; all were twice-born equally, in respect of the soul-knowledge which makes the man regenerate, all knew equally the principles of the Science of the Self, the practical psychology and metaphysics which only make it possible to rule a kingdom or a household wisely and well. And these three constituted three-fourths of the population, at the least. What wonder that a nation should live long with such conditions of health!

That, besides this essential soul-knowledge, the Vaishya was required to possess much other knowledge of many concrete sciences, and a perfect mastery of economics, and was not to be a 'mere shop-keeper' and a 'mere peasant' will be apparent from the following injunctions:

> He should know all about mineral products, metals, gems and jewels, also pearls and

corals, perfumes, medical drugs, the science and art of agriculture and horticulture, the varieties of land arable and sterile, all about weights and measures and standards, the geography of the world and the countries wherein different objects of trade and commerce are produced, the science and art of cattle-breeding, and so forth.[1]

No wonder that study was made part of the daily duties of the merchant and agriculturist. The daily paper is the modern form in which Manu's indefeasible mandate is observed.

One point may be noted in passing on to the fourth class. On the subject of machinery, incidentally, Manu says that the starting and working of *great*[2] machines and factories ,and also of mines, etc., by individuals, is one of the sins that rank next after the heinous ones (an u p a-p ā ṭ a k a)[3].

Those who have followed the preceding portions of this exposition, and have observed the consequences of the system now in vogue, will easily understand the reason for this ordinance. To make competition subservient to co-operation, to give it the beautiful complexion of generous emulation,

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[1] *Manu*, ix. 328—333.

[2] The difference between the use of large and small machines is pointed out elsewhere.

[3] सर्वाकरेष्वधीकारो महायंत्रप्रवर्त्तनम् ।

. . . .

आत्मार्थं च क्रियारम्भो . . . नास्तिक्यं चोपपातकं ॥

Manu, xi. 63, 64, 66.

of noble rivalry in deeds of good, instead of the deathly hues of greed and grasping and struggling for moreness of personal sense-pleasures and possessions, to make life simple, æsthetic, artistic, full of fine feeling and poetry, for all and each—such is the ideal of the Laws of Manu. The consequences of the current system are the reverse; the struggle for bread and for luxuries is made only the more bitter, the products of industry are made only the more 'cheap and nasty,' vulgar, friable, trumpery, wasteful, all life is coarsened. The more thoughtful artists, in the modern West also, have begun to raise notes of warning against this vulgarisation of mind and of Lakṣhmī as the first consequence of over-competition, and the mutual savage quarrels and battles and internecine destruction as the next. Manu's Vaishya gathers and holds wealth only for the use of others, not for his own luxury; and if he should start factories using machinery, it should be not in the individualist but the co-operative spirit, as if it were a State-business, not his own. So only will be the evils of machinery avoided.[1]

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[1] यज्ञाय सृष्टानि धनानि धात्रा यज्ञाय सृष्टः पुरुषो रक्षिता च।
तस्मात्सर्वं यज्ञ एवोपयोज्यं धनं न कामाय हितं प्रशस्तम्॥
एतत्स्वार्थेन कौंतेय धनं धनवतां वर।
धाता ददाति मर्त्येभ्यो यज्ञार्थमिति विद्धि तम्॥

Mahābhāraṭa, Shānṭi, ch. xxv.

The Shūḍra as Manual Worker

The fourth class or type of human being, the Shūḍra, was entrusted by Manu with the charge of the problems of service and labor. If he had no rights and privileges, neither had he any heavy responsibilities or harassing duties, or cares for others. He had but to do as he was told, and was assured of all the food and clothing that he needed. Briefly, he was treated as a child.

> The Shūḍra can do no wrong.[1] And he who cannot sin, deserves no sacraments. He has no duty to perform, such as the others have; but there is no prohibition to him to take up such duties, if he feels able and inclined to do so.[2]

The modern idea, that he was made a slave by Manu, in the worst sense of the word, is nothing more nor less than an attempt by the modern to debit the ancient with its own sins and shortcomings. Because the modern egoistic mind is always seeking, consciously or unconsciously, to humiliate others, and, as natural consequence, is always suffering humiliation itself, by reaction—it thinks that itself is perfect and that the ancient

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[1] Contrast this with the modern view, that the highest, the King, can do no wrong.

[2] न शूद्रे पातकं किंचिन्न च संस्कारमर्हति ।
नास्याधिकारो धर्मेऽस्ति न धर्मात्प्रतिषेधनम् ॥
Manu, x. 126.

was what itself really is. The mediæval ages of India, the post-Mahābhāraṭa period, and the present, are no more and no less degenerate, in this respect, and in the matter of the institutions of slavery and piracy, etc., than the same ages of the West. But the ideal of Manu is different. The verse has been quoted before in which the Shūḍra is referred to as "the family-friend". The statement that he corresponds to the foot, makes him an integral part of the body politic, and implies that his well-being is to be cared for as much as that of the rest. It is said that the Kṣhaṭṭriya, the Vaishya, and the Shūḍra cannot properly be guests in the house of the Brāhmaṇa, which cannot and must not be wealthy; but it is added that if they should happen to come in, hungry, not finding other hosts, then the Brāhmaṇa is to feed them too. And the Vaishya and the Shūḍra are mentioned together:

> If Vaishya and Shūḍra should arrive as guests, then let the Brāhmaṇa feed them also together with his retainers, practising the rule of benevolence.[1]

The very principle which governs differentiation of caste, in the later day, is declared thus:

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[1] वैश्यशूद्रावपि प्राप्तौ कुटुम्बेऽतिथिधार्मिणौ ।
भोजयेत्सह भृत्यैस्तावानृशंस्यं प्रयोजयन् ॥
Manu, iii. 110.

> Every one is born a Shūḍra. The second birth comes with the sacrament of the sacred thread. Till the birth into the Veḍa, every individual remains a Shūḍra.[1]

Per contra, as already mentioned before, in the second lecture, the whole human race began as the casteless sons of Brahmā, or Brāhmaṇas in the generic etymological sense, and gradually differentiated into various classes:

> Those in whom restlessness (r a j a s) prevailed, and loves and hates, and the capacities for enjoyments and for daring adventures, they turned from white to red and became Kṣhaṭṭriyas. Those in whom stayingness (ṭ a m a s) appeared, and who clung to the land and the cattle, they became the yellow Vaishyas. The others who grew fond of slaying others, avaricious, ready to do anything, and gave up the ways of cleanliness, they became the dark Shūḍras.[2]

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[1] जन्मना जायते शूद्रः संस्काराद् द्विज उच्यते।
शूद्रेण हि समस्तावद्यावेद्वेदे न जायते ॥

Manu, ii. 172.

[2] न विशेषोऽस्ति वर्णानां सर्वं ब्राह्ममिदं जगत्।
ब्राह्मणाः पूर्वसृष्टा हि कर्मभिर्वर्णतां गताः ॥
कामभोगप्रियास्तीक्ष्णाः क्रोधनाः प्रियसाहसाः।
त्यक्तस्वधर्मा रक्तांगास्ते द्विजाः क्षत्रतां गताः ॥
गोषु वृत्तिं समाधाय पीताः कृष्युपजीविनः।
स्वधर्मान्नानुतिष्ठंति ते द्विजा वैश्यतां गताः ॥
हिंसानृतप्रिया लुब्धाः सर्वकर्मोपजीविनः।
कृष्णाः शौचपरिभ्रष्टास्ते द्विजाः शूद्रतां गताः।
इत्येतैः कर्मभिर्व्यस्ता द्विजा वर्णांतरं गताः ॥

Mahābhūraṭa, Shānṭi, ch. clxxxvi.

Putting the two lines of thought together, we see again what we have already seen before, that the homogeneous and ethereal human race gradually fell into denser matter and became differentiated into types and classes, which, by the turn of a sub-cycle, after having reached extreme rigidity, have become again really homogeneous by adulteration and indiscriminate marriage, and can now be differentiated effectively and really only by sacraments, education and discipline of different kinds, which take due account of the temperament of each student. In other words, the jīvas who are incapable of the introspective consciousness are the Shūḍras in the national organisation; and different functions are accordingly assigned to them. To say that head and foot are differently made and have different functions is not to insult the one and adulate the other. On the contrary, to try violently to make them perform the same functions is to violate common sense. They can and do attain the same level only during sleep, and the disappearance of the existing conditions (pralaya). And they do not appear and manifest prominently during the epochs of the more spherical form of body. In other ages, they do appear different; but, of course, nourishment and affectionate treatment and protective care are equally due to both head and foot, twice-born and non-twice-born, child and sage. In some respects, indeed, more

consideration is shown by Manu to the Shūḍra than the others. The verses have been quoted before in which he lays down that the punishment shall be heavier for the twice-born classes. In some Smṛṭis, where the duties of the twice-born householder are described, it is laid down that the two heads of the household, the father and the mother of the family, shall take their meals after the children, the guests, *and the servants* have had their food. The Shūḍra is the embryonic plasm of the race out of which develop the others, as out of consciousness arise cognition, action and desire, respectively corresponding to the Brāhmaṇa, the Kṣhaṭṭriya, the Vaishya. And therefore whenever a Shūḍra displayed promise of progress he was permitted and helped to develop the promise and make the progress, in the olden day, as ought to be done again to-day.

> The Shūḍras in whom the soul awakens sufficiently to make them wish to live the life of the good and the virtuous, they should be encouraged to live that life and should receive praise from all. They should be helped in all studies, but should not yet be entrusted with the secret words of power (manṭras), which can be safely entrusted only to specially selected bodies. As such a Shūḍra strives, with simple-hearted earnestness, to imitate the example of the good, so he makes progress in status, in this world and the next also.

Because the seed of all possibilities is in all, because all have descended from and must merge again in the same Creator, therefore any jīva might unfold any potency and make the others latent, by self-restraint or the reverse; and so may change from lower into higher class or caste, or the reverse. The jīva who faithfully serves and studies with and eats the food of a higher class, attains gradually to the status of that class, in this very life, or in the next.

In a condition of general mixture and adulteration, where it is impossible to ascertain purity of breeding and lineage, the only feasible course is to decide the type and class of any given individual by his character and temperament. Not birth, not even formal sacraments, not superficial learning, make the twice-born and the Brâhmaṇas; those who know the inmost truth, the Ṛṣhis, have declared that character and conduct alone determine the caste of a Man.[1]

[1] धर्मेप्सवस्तु धर्मज्ञाः सतां वृत्तमनुष्ठिताः ।
मंत्रवर्ज्यं न दुष्यंति प्रशंसां प्राप्नुवंति च ॥
यथा यथा हि सद्वृत्तमातिष्ठत्यनसूयकः ।
तथा तथेमं चामुं च लोकं प्राप्नोत्यनिन्दितः ॥
तपोबीजप्रभावैस्तु ते गच्छंति युगे युगे ।
उत्कर्षं चापकर्षं च मनुष्येष्विह जन्मतः ॥
शुचिरुत्कृष्टशुश्रूषुर्मृदुवागनहंकृतः ।
ब्राह्मणाद्याश्रयो नित्यमुत्कृष्टां जातिमश्नुते ॥

Manu, x. 127, 128, 42 ; ix. 335.

From such statements we may infer what the spirit of the ancient culture was towards the Shūḍras of the community. The epithets of "youngest," "latest-born," "littlest brother," are applied to him constantly, and the tone is of affectionate patronage and gentle but firm rule. He is to labor, but his food and clothing must be sure, and such instruction as he can assimilate must be given to him. He is the child-j ī v a, the younger member of the family. He is mentioned in the same breath with the women and the children, all objects of equally tender care.[1]

The head of the household is the b h a r ṭ ā, which etymologically means the "nourisher and protector," and, by usage, means equally the "husband" and the "master". The name for the wife is b h ā r y ā, "the to-be-fostered". The name

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यस्य यल्लक्षणं प्रोक्तं पुंसो वर्णाभिव्यंजकम् ।
यदन्यत्रापि दृश्येत तत्तेनैव विनिर्दिशेत् ॥
V. Bhāgavaṭa, VII. xi. 35.

जातिरत्र महासर्प मनुष्यत्वे महामते ॥
संकरात्सर्ववर्णानां दुष्परीक्ष्येति मे मतिः ।
Mahābhāraṭa, Vana, ch. clxxxii.

इदमार्षं प्रमाणं च ये यजामह इत्यपि ॥
तस्माच्छीलं प्रधानेष्टं विदुर्ये तत्त्वदर्शिनः ।
न योनिर्नापि संस्कारो न श्रुतं न च संततिः ॥
कारणानि द्विजत्वस्य वृत्तमेव तु कारणम् ॥
Mahābh. Vana. Yakṣha-Yuḍhiṣhṭhira-Samvāḍa, ccc.

[1] स्त्रियो बालाश्च शूद्राश्च ।

for the servant is another form of the same root, b h ṛ ṭ y a, "the to-be-supported". It is for these that Vyāsa composed the Iṭihāsa and the Purāṇa.

> For the instruction, in entertaining ways, of the women, the children, the Shūḍras, the weaker brethren of the twice-born, whose tender minds were not fit to grasp and to hold the stronger teachings of the Veḍas, and for the easy attainment of the goal by them, the Lord Vyâsa, ever working for the good of all, overflowing with compassion for the weak, compiled these ancient histories, and by means of these declared that portion of the knowledge hidden in the Veḍas which is most needful for human happiness.[1]

Such is the ancient ideal, whatever the subsequent perversions in practice may be. The modern West has won much merit with the Gods by abolishing the horrors of forced slavery. But its work is but half done, is but ill done, if it has created and substituted instead the fevers of the acute problems of master and servant, capital and labor. It has to complete

[1] स्त्रीशूद्रद्विजबन्धूनां बालानां श्रेयसे परम् ।
येषां कोमलबुद्धीनां त्रयी न श्रुतिगोचरा ॥
भारतव्यपदेशेन वेदार्थमुपदिष्टवान् ।
चकार संहिताश्चान्या व्यासः कृपणवत्सलः ॥
प्रवृत्तः सर्वभूतानां हिताय भगवान् सदा ॥

its good work by restoring slavery on a higher level, the willing and loving slavery of each to all, according to capacity, to make of the Human Race one vast Human Family, composed of elder and younger brothers—as is the ancient ideal.

Mixed Castes and the Problems of Minor Arts and Crafts

It has been said before that all human beings whatsoever, everywhere on the broad surface of the earth, fall without a remainder into the one or the other of the four main types, and that Manu's emphatic declaration is that there is no fifth, all the other races of the earth which do not recognise caste-divisions formally being also stated to be transformations of these four types.[1] And these main types deal respectively with the main problems of social and national life, in their most important aspects. But a number of sub-castes are mentioned by Manu, as arising from intermixture of the main types. While the mixture is deprecated, it is recognised as a fact, and the conditions of passing from these mixed sub-castes to the pure main ones are laid down by Him. All the minor arts and industries, as means of livelihood, are entrusted to the keeping of these mixed castes. And it is a study in psycho-physics

[1] *Manu*, x. 43-45.

by itself to try and discover why a particular trade is assigned to a particular sub-caste, arising out of a particular alliance entailing, in the progeny, special psychological and physiological traits and corresponding fitness for that particular occupation.

Certain arts which are now highly esteemed are not held in such honor by Manu. This is due largely to the fact that to the ancient view, the great art of all arts, the art of Yoga,[1] throws all others into the shade, and deserves to attract all the aspirations and all the energy available and to spare from life's daily duties. Also, the labors and occupations that produced the necessaries of life for the nation were always placed before the others that produced the luxuries. The dignity of productive labor was a greater reality then than it seems to be to-day. The Brāhmaṇa who, in time of misfortune, could not maintain himself by teaching, was to take up cultivation of the soil rather than music or painting or carving, for a livelihood, even though he might know these arts well and be even able to give instruction in them. We have seen before that the Brāhmaṇa was to know all and be able to teach all things, but was not to practise any other profession than that of "teaching, mendicancy and ritual sacrifice". At the same time, the fine arts were not slighted, but highly honor-

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[1] See *The Secret Doctrine*, ii. 319, lines 1-3 (Old Edn.).

ed, when used, not for personal gain, but for the uplifting of others, in the spirit of religious ritual. No wealth or beauty of architecture and sculpture and painting and other decoration was too great for the temple. No labor or study was too diligent to perfect the Veḍa-chant, the music, the colors, the fragrance of incense and flowers, which were to call the Gods to take visible shape and to produce wide-reaching benefit for the people, health, timely rain and ample crops, cheerfulness and high and holy thoughts and aspirations. No mechanical skill was too minute to perfect the King's means of offence and defence, of rapid conveyance by land and sea and air, for the benefit of his people. And it was the honored duty of the Brāhmaṇa instructor to supervise and advise upon all such constructions. But when the skill, the talent, the genius were used for personal gain and for outstripping one's neighbor, then were they regarded as degraded, then the superphysical was dragged down into the physical, then the higher married and surrendered to the lower and underwent degeneration. This was not wholly avoidable, however; and so, providing all possible clogs upon the downward course, Manu has perforce recognised these mixed castes as the bye-products of the Path of Pursuit, and handed over to them the arts as means of livelihood,

in their lower form, and not the higher, in which indeed they provide what are the necessaries of the higher superphysical life. The place of the fine arts in the scheme of instruction, for the purpose of soul-education and the enhancement of the beauty and the joy of the domestic life—has been briefly indicated before.

Such is an outline of the ancient division of vocations. All these vocations, in Manu's Theory of Life, belong to the household order (gṛhasṭha-āshrama), which, as the support of all, is declared to be the highest.

> As all breathing animals live dependent on the air, even so do men of all stages of life live dependent on the householder. He is truly the eldest of all because he supports all with food, mental as well as physical. As the streams and the rivers all have finality in the ocean, so do all men of all stages have finality in the householder. The student, the householder, the forest-dweller and the ascetic, all take their birth from the householder. And of all these, the householder ranks highest by all the ordinance of Veḍa and Smṛṭi, for he supporteth them all.[1]

[1] यथा वायुं समाश्रित्य वर्त्तंते सर्वजन्तवः ।
तथा गृहस्थमाश्रित्य वर्त्तंते सर्व आश्रमाः ॥
यस्मात्त्रयोप्याश्रमिणो ज्ञानेनान्नेन चान्वहम् ।
गृहस्थेनैव धार्यंते तस्माज्ज्येष्ठाश्रमो गृही ॥

There is no justification in Manu for large numbers of able-bodied and idle beggars, parasites upon the workers, themselves doing nothing useful and expecting everything to be done for them. The strenuous life was enjoined upon all. The Brāhmaṇa was to be content in matters physical, but was to study assiduously and ever expand his knowledge for the use of all. The Kṣhaṭṭriya, the Vaishya, the Shūḍra, was each to do his respective duty with unflagging enterprise and labor.[1] Every one was to pass through the household and take his share in the national labor, unless there were exceptional reasons. And every one was to enter the household, not for sense-pleasure but for progeny. There was an appropriate time for the work of this world and there was also an appropriate time for retirement from it. Excess and exaggeration were avoided on all sides.

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[1] यथा नदी नदाः सर्वे समुद्रे यांति संस्थितिम् ।
तथैवाश्रमिणः सर्वे गृहस्थे यांति संस्थितिम् ।
ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा ॥
एते गृहस्थप्रभवाश्चत्वारः पृथगाश्रमाः ।
सर्वेषामपि चै तेषां वेदस्मृतिविधानतः ॥
गृहस्थ उच्यते श्रेष्ठः स त्रीनेतान् बिभर्त्ति हि ॥

Manu, iii. 76, 77 and vi. 88, 89, 90.

[2] *Manu*, vii. 90, 100, 102; viii. 419.

The Vānaprastha or Retired 'Forest-Dweller' and Unremunerated Public Worker

After the life of the household, the 'forest-life,' retirement to the comparative quietude of the suburban woods, which there would be always in the vicinity of towns laid out under the old plan, traces of which may yet be found along the beautiful west-coast of southern India.

> Having spent the second quarter of life in the household, when he observes wrinkles and white hairs upon his person, and beholds the face of the child of his child, then let him retire to the forest. Having discharged his debts to the Teachers, the Ancestors and the Gods, let him place the burden of the household upon the shoulders of his son and live in retirement, with mind impartially benevolent to all and freed from all touch of competition. Let him meditate, in solitude, on the mystery of the Self and the ways of progress towards the Spirit. Only by solitary meditation and retirement within oneself may the Great Self be really understood, and not in that mixed conversation with others which keeps the small self active, preventing thereby the dawn of the Great Self. When not thus meditating, let him ever engage himself in study, self-controlled, one-pointed. Let him befriend all creatures, think tenderly of all beings. Let him give

ever and take never. Let him diligently perform the many sacrifices prescribed, each at its proper season.[i]

Briefly, the key-note of this stage is sacrifice. When the ritual sacrifices had palpable significance and value—as they will have again, in the life of the newer race—the most important work that the retired householder could do naturally took this shape. In modern days the appropriate shape would be the life of public work without worldly remuneration. In different times, places and circumstances, the forms may be different, but the underlying principle must always be unselfish service. The alternative that is more suitable to modern conditions is even expressly mentioned by Manu:

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[i] द्वितीयमायुषो भागं कृतदारो गृहे वसेत् ।
गृहस्थस्तु यदापश्येद्वलीपलितमात्मनः ॥
अपत्यस्यापि चापत्यं तदारण्यं समाश्रयेत् ।
महर्षिपितृदेवानां गत्वानृण्यं यथाविधि ॥
पुत्रे सर्वं समासज्य वसेन्माध्यस्थ्यमाश्रितः ।
एकाकी चिंतयेन्नित्यं विविक्ते हितमात्मनः ॥
एकाकी चिंतयानो हि परं श्रेयोऽधिगच्छति ।
स्वाध्याये नित्ययुक्तः स्याद्दान्तो मैत्रः समाहितः ॥
दाता नित्यमनादाता सर्वभूतानुकम्पकः ।
वैतानिकं च जुहुयादग्निहोत्रं यथाविधि ॥
दर्शमस्कंदयन्पर्व पौर्णमासं च योगतः ।
ऋक्षेष्ट्याग्रयणं चैव चातुर्मास्यानि चाहरेत् ॥
उत्तरायणं च क्रमशो दाक्षस्यायनमेव च ॥
Manu, v. 169; vi. 2; iv. 257, 258; vi. 8, 9, 10.

> Having given up all the active work of maintaining the household, gradually working out his past karma, ever purifying his mind and body increasingly, and ever studying the Veḍas, let him dwell in the homestead itself, supported by his son.[1]

We have seen that the forest-dweller was to form part of the Legislative Council. It was not Manu's will that any one in any stage of life should be careless of the common weal. Even in the renunciant stages of life, he was specially enjoined to place first the well-being of the world:

> Even though the Brāhmaṇa have reached the stage of same-sightedness, when he seeth all with equal eye, and have attained to the peace beyond the turmoils of this fleeting world, yet so long as he weareth any sheath of any plane, so long must he help the suffering dwellers of that plane. If he neglect and fail to help the suffering, his virtue of spirit, his knowledge, his superphysical power, his Brahman-force and illumination, gained and stored with so much self-negation, shall pass away from him even as water leaketh out from a cracked vessel.[2]

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[1] सन्यस्य सर्वकर्माणि कर्मदोषानपानुदन् ।
नियतो वेदमभ्यस्य पुत्रैश्वर्ये सुखं वसेत् ॥

vi. 95.

[2] ब्राह्मणः समदृक् शान्तो दीनानामनपेक्षकः ।
स्रवते ब्रह्म तस्यापि भिन्नभाण्डात्पयो यथा ॥

V. Bhāgavaṭa IV. xiv. 41.

The hands that hold occult powers and are strong with the strength of the Spirit, must be ever engaged in battling with the forces of evil that are always seeking a breach in the ranks of the Hierarchy whose persons form the guardian wall between them and the weak world they seek to overwhelm. The life of White Power is not all high joy alone, but is also strenuous labor always, and intense sadness and sorrow at times.

In this stage of Vānaprasṭha, by due performance of self-sacrifice, the embodied self takes his third birth, the birth of Initiation into the High Mysteries of Yoga.

> The first is the (ethero-physical) birth from the mother-father. The second is the (astro-mental) birth (from the Teacher) at the binding on of the thread which marks the student. The third is the (mental-buḍḍhic) birth (from the Hierophant, the Yoga-Master) at the sacrificial Initiation. Thus the Scripture sayeth. The twice-born, retired to the forest, should strive after this and the other Initiations mentioned in the Upanishaṭs[1] for the perfection of his Science of the Self.[2]

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[1] Thirty-two separate vidyās, *e. g.*, are mentioned in the *Chhāndogya* and the *Bṛhadāraṇyaka*.

[2] मातुरग्रेऽधिजननं द्वितीयं मौञ्जिबन्धने ।
तृतीयं यज्ञदीक्षायां द्विजस्य श्रुतिचोदनात् ॥
एताश्चान्याश्च सेवेत दीक्षा विप्रो वने वसन् ।
विविधाश्चौपनिषदीरात्मसंसिद्धये श्रुतीः ॥

Manu, ii. 169 and vi. 29.

Sannyāsa, the Last Stage and the Problems of the Spiritual Life

The successful discharge of the duties of the Vānaprasṭha stage qualifies the individual for the final stage of Sannyāsa, renunciation of all worldly connexions, wherein are perfected and carried to their final finishing the virtues of the forest-dweller, and the problems of the spiritual life are solved.

> Having thus spent the third quarter of life in forest-retirement, let him wander forth, homeless, for the last quarter. Let him not wish for death, not wish for life. Let him abide his time patiently as the worker waiteth for the day of wages. Let him burn up the evils of his body with regulations of the breath and of the vital currents; the addictions of his mind by the practice of abstraction; all sinful thoughts and passions by concentration; and finally the guṇas of the Not-Self, that cause the turmoil of the world, by meditation, on the Self. Let him behold the subtlety of the Supreme Self by means of yoga-contemplation and understand its manifestations in organisms good and evil, high and low—as those may not understand who have not achieved the Higher Self. He alone escapes the bonds of karma who sees well the laws of its working and thus knows how to clear off and close his

count of sin and merit; he who sees not thus truly falls again and again into the toils of birth and rebirth.[1] Let him study Brahman in all Its forms, everywhere, in the things of nature, in the intelligences and beings that rule those things, in himself, as taught in the crowning teachings of the Scriptures. For verily, all this that exists and can be spoken about is built of Thought, of Consciousness; and none who knows not that Subjective Science, the Science of Thought, of Consciousness, of the Self, can perform anything successfully. In this wise, the renunciant, casting off the chains of attachment that tie his soul to the things of sense, freed from all the toils of duality, from all the strife of rival pairs of extremes and contradictory opposites, gradually becomes established in the peace of Brahman. Knowing the Laws of Karma, by the power of yoga-contemplation and with the help and consent of the Lords of Karma and the White Lodge of Ṛṣhis, let him come out of the ordinary routine of Yama's sway and transfer his sins against (and debts which he owes

[1] This is really nothing more recondite and mysterious than an ordinary business man deciding to give up his private business, and enter the public service of the Government of the country, handing over that business with all its debts and assets (to be set off against each other) to his heirs and assigns, and then entering that public service.

to) third parties, to his enemies who have harmed and sinned against him in the past and owe him debts; and his meritorious deeds towards (and assets owed to him by) others, to his friends who have done him good and have assets to realise from him; and thus winding up his account, let him approach the Eternal Brahman. Let him now gradually retire from and cast off the fickle and fleeting physical body—which had borrowed the passing bloom and beauty and strength of youth and prime from the glories of the indwelling soul, but is now seen to be what it truly is, a crumbling hovel, raftered with bones, tied up with tendons, mortared with flesh, plastered with blood, hung with decaying skin, ill-smelling, full of fæcal filth, shaking with every passing wind, haunted by ghosts of evil passions, claimed at law insistently by old age, sorrows and disease. Or let him set forth for the north, the quarter of the earth that has never yet been really conquered, and ever go on straight before him, turning not to right or left, living but on air and water, till the body falls.[1]

[1] Or he arrives, karma permitting, at the holy âshramas of the Ṛṣhis, whose principal seat is in the north of India, though branches of the White Lodge are scattered all over the earth. In the Purâṇas and in Theosophical literature this place is known as Shambhala; another, more or less close to it, being Kalâpa. The determined will to reach the Hierarchy, in the conditions mentioned, is sure to bear fruit either in this very life,

The renunciant saint and wanderer, who thus followeth the Path, entereth eternal Brahmaṇ without fail.

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or in a later. Even at the present day, the earnest sannyāsīs do go off from Badarīnāth into the heart of the Himālayas, and, it would seem, some succeed in the quest, while others, not yet ready, leave the present body to take a more capable one later.

वनेषु तु विहृत्यैवं तृतीयं भागमायुषः ।
चतुर्थमायुषो भागं त्यक्त्वा संगान् परिव्रजेत् ॥
नाभिनन्देत मरणं नाभिनन्देत जीवितम् ।
कालमेव प्रतीक्षेत निर्देशं भृतको यथा ॥
प्राणायामैर्दहेद्दोषान् धारणाभिश्च किल्बिषान् ।
प्रत्याहारेण संसर्गान् ध्यानेनानीश्वरान्गुणान् ॥
सूक्ष्मतां चान्ववेक्षेत योगेन परमात्मनः ।
देहेषु च समुत्पत्ति मुत्तमेष्वधमेषु च ॥
उच्चावचेषु भूतेषु दुर्ज्ञेयामकृतात्मभिः ।
ध्यानयोगेन संपश्येद्गतिमस्यांतरात्मनः ॥
सम्यग्दर्शनसम्पन्नः कर्मभिर्न निबद्ध्यते ।
दर्शनेन विहीनस्तु संसारं प्रतिपद्यते ॥
अधियज्ञं ब्रह्म जपेदधिदैविकमेव च ।
आध्यात्मिकं च सततं वेदान्ताभिहितं च यत् ॥
ध्यानिकं सर्वमेवैतद्यदेतभिशब्दितम् ।
न ह्यनध्यात्मवित्कश्चित्क्रियाफलमुपाश्नुते ॥
अनेन विधिना सर्वांस्त्यक्त्वा संगाञ्छनैः शनैः ।
सर्वद्वंद्वविनिर्मुक्तो ब्रह्मण्येवावतिष्ठते ॥
प्रियेषु स्वेषु सुकृतमप्रियेषु च दुष्कृतम् ।
विसृज्य ध्यानयोगेन ब्रह्माभ्येति सनातनम् ॥
अस्थिस्थूणं स्नायुयुतं मांसशोणितलेपनम् ।
चर्मावनद्धं दुर्गन्धि पूर्णं मूत्रपुरीषयोः ॥

Thus ended a well-ordered human life on the physical plane, under the scheme of the Great Progenitor. It should be remembered, however, that while from the standpoint of the physical plane, the last two stages of life are as the opposite of the first two, from the standpoint of superphysical planes, Renunciation (sannyāsa) is to forest-life (vānaprasṭha) as the household (gārhasṭhya) is to studentship (brahmacharya); in other words, that the renunciation of work on the physical plane is the assumption of work on higher planes, the acquisition and wielding, by means of the one-pointed practice of yoga, of superphysical powers of a higher order, for the service of the world. This is indicated by the stories of the functions of the Ṛṣhis in the Purāṇas and the brief hints given in the available Upaniṣhaṭs of the many stages and grades and initiations and yoga-disciplines that sannyāsīs are expected to pass through.[1]

जराशोकसमाविष्टं रोगायतनमातुरम् ।
रजस्वलमनित्यं च भूतावासमिमं त्यजेत् ॥
अपराजितां वाऽऽस्थाय व्रजेद्दिशमजिह्मगः ।
आनिपाताच्छरीरस्य युक्तो वार्यनिलाशनः ॥
अनेन क्रमयोगेन परिव्रजति यो द्विजः ।
स विधूयेह पाप्मानं ब्रह्माभ्येति सनातनम् ॥

Manu, vi.

[1] See the *Turīyāṭīṭāvaḍhūṭa, Paramahamsa* and *Sannyāsa Upaniṣhaṭs*, for descriptions of the stages, Kutīchaka, bahūḍaka, hamsa, paramahamsa, ḍigambara, go-mukha, ṭurīyāṭīṭa, avaḍhūṭa, etc.

It is also indicated by the three sub-divisions of the one Path of Renunciation, on one of which mystic devotion (bhakṭi) predominates; on another, superphysical activity (karma); and on the third, occult wisdom (jñāna)—predominates only, and never excludes the two others—according as the temperament of the individual jīva's superphysical sheathing respectively shows forth more the Vaishya type and the higher clinging and steadfastness and inertia (ṭamas); or the Kṣhaṭṭriya type and the higher restlessness and mobility (rajas); or the Brāhmaṇa type and the higher inclination and suitability for cognitive purposes and harmony (saṭṭva); while all three are summed up in Upāsanā, service, 'being near,' 'being in attendance,' corresponding, on the higher level, to the Shūḍra in whom all the other three are potentially present. It is true that the practice of walking on one of these three minor paths (mārgas) is recommended to be begun even during the household life, but this is done only on the general principle of preparation and of the concomitance and concurrency of everything and all things; so that an individual, in the view of physical science, begins to die from the moment he is born, by the law of *necrobiosis*, and, *per contra*, in the view of occult science, begins to live from the moment he dies. We have seen that the three debts begin to be paid during the household

life, although they are partially incurred therein too.

THE SPIRIT OF THE HIGHER SOCIALISM IN MANU'S LAWS

With the last stage of the human life on earth, ends our survey of Manu's scheme as a whole. There remains, to sum up our study, a statement in modern terms of His view of the spirit in which life should be lived. From all that has gone before, it is obvious that, according to Him, the spirit which should animate the social organisation is the spirit of the joint-family, of the broadest humanism, in modern days termed socialism, but socialism guided and administered by the wise, not by the mob. The four classes of men were called by Him "the earlier-born and later-born brothers". The cultivation of love and good-will to all, the subordination of the personal to the social self, the avoidance of arrogance and invidiousness, the balancing of rights by duties, are constantly insisted on. All grades have their functions, *i. e.*, division of labor is enjoined; but all live in an atmosphere of mutual love and trust and service. In the most official relations the human side is to be kept in mind. Each is to think more of his duties than of his rights. The conventions are the outcome and expression of the spirit of brotherliness, rather than the set arrangements of the modern theorist and advocate of a literal commonwealth, which are probably unwork-

able because artificial and unrooted in human nature.

Many of the most important affairs of life, which modern governments leave to chance and individual enterprise and inclinations, while some of the most influential of modern thinkers advocate state-regulation of them—matters like education for vocations, dietary, marriages, morals, manners, charity, land-cultivation—were managed, under the old scheme, by means of a quiet social pressure, exercised by the elders and the wise of the various castes, communities, guilds, etc., and exercised in the spirit of patriarchs of families, by means of approbation and praise on the one hand and, on the other, of withdrawal of sympathy and passing of censure, and finally of temporary excommunication; just the means, in short, which are employed by good and wise fathers and mothers in bringing up their children. In this fashion, the evils of over-official state-management on the one hand, and overmuch liberty and license on the other, were both avoided. Manu's scheme is the nearest and only approach to a workable socialism that has tried in our race, and that succeeded for thousands of years. So much so is this the case that, indeed, all civilisations which the so-called historical period, of which modern historiaus have discovered any traces, have perforce conformed to it in general outline, however mnch differing in minor details; and where and when they have not so conformed,

have not only failed to make improvement, but have suffered decay. What is advocated here is the application of His *principles of social organisation,* for they are the only sure foundation of different-sexed human society; the superstructure might safely vary in detail.

If, despite this, the objection is lightly taken that Manu's ways may have been suited to a simpler state of human society but are not to the complexity of modern life, that His solutions are wholly inapplicable and unpractical to-day, that it is all very well to talk of the joint human family, and types of men, and elder and younger brothers, and Universal Brotherhood, and patriarchal government by the wise—but that modern conditions make it all impossible; what then can be the reply? Only this: "Very well. Let us continue to treat poison with more poison, to wipe off mud with mud, hate with hate, egoism with egoism, and abide the result. Endless time is before us, and we can afford to make experiments, even with broken hearts and ruined lives as outcome. In the end we shall see that when an error has crept into a mathematical computation at the outset, no persistence and accuracy in later calculation will bring out a correct result. Only the setting right of the original error will avail." The error here is the principle of egoism, individualism, competition, run amuck.

Reformers begin in youth with the idea that they have found an original solution, a panacea for all evil, which will change the face of the world; they end in old age with satisfaction if they have cleared away a little rubbish. New civilisations arise and overthrow the old, but that which they overthrow are only the decayed, senile, diseased remnants of the old; and they climb with effort to the glories of the prime of the predecessors. This is but the copy, on a large scale, of what we see on the small scale in the family; the younger generation replaces and yet only goes over again the life of the older. The young West, the fifth sub-race of to-day, imagines that it has superseded ancient ignorance and superstition. What it has superseded, perhaps, is only its own recent medieval past, not the really old. It imagines it has discovered the evolution of matter; in reality it has only forgotten the involution of Spirit in matter and its re-emancipation therefrom. It imagines it has discovered nationalism; in reality it has only forgotten humanism, and the universal brotherhood of all beings. Forgetting the whole truth, it is making much ado over the half-truths it has found. But it will find the other halves before long. Indeed, modern thought now is only blindly groping after the scheme laid down by Manu, and will presently re-establish its broad outlines. The re-establishment will come more easily if the elements of the Science of the

Self (Āḍhyāṭma-Viḍyā), of Theosophy, are recognised by governments, are made part of the curricula of schools and colleges, are instilled into the minds of the students and the public by earnest-minded teachers, preachers, editors of papers and magazines, till they become part of the mental life of the nations. And endeavors to do this are being made by the Theosophical Society in every land, and it is leading the nations to drink at the pure sources of Āryan Wisdom. "Tell them to study Manu," said a Master to H. P. Blavatsky. The result of the general spread of right knowledge will be the general spread of right desire and then of right action. Co-operation will grow from within, healthily and surely, instead of being forced from without, by strikes, riots and rebellions. Knowledge of psycho-physics will expand; astrology, as the science of temperament and the taṭṭvic constituents of man and planet alike, will revive and will make really practical the sciences of ethnology, eugenics, anthropology in its broad and true sense, the 'ocean science of Spirit' (Purusha-Sāmuḍrika) the dislocated, torn and tattered pages of which have fallen into the hands mostly of charlatans to-day, and appear as Palmistry and Cheiromancy and Phrenology and Physiognomy, etc. Then it will be possible to fix the right avocations of men in their childhood and to educate them

accordingly. Private life will find its riches in pure and fine emotions rather than in material objects, the riches of the inner world which do not depend on competitive success. Public life will be rich in both, and devoted to service. Peaceful retirement will come from inner desire, not outer decay. The Immortal Self will triumph over death, for the study and practice of the Sacred Sciences and Scriptures will open up and extend man's vision into past and future lives.[1] The cessation of mutual slaughter and of misuse and waste of nature's gifts will induce the Gods and the Ṛṣhis, who are the custodians of those forces, to enable men to re-discover the secrets of the forty-nine 'fires,' the forty-nine 'airs,' the two sets of forty-nine each of the occult forces known as the 'Sons of Kṛshāshva' which were the hereditary birth-right of the descendants of Rāma, as mentioned in the *Rāmāyaṇa*, the powers of creating high and low temperatures and of multiplying the substance of any given kind of matter, as mentioned in the story of Nala and Ḍamayanṭī in the *Mahābhāraṭa*, and many another marvel which we can scarcely even conceive of to-day. Then will Manu's ideal be fully restored. And to help in such restoration is the mission of Theosophy to the modern world.

Whatever glimpses are given of the future, in the Purāṇas and modern Theosophical literature,

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[1] *Manu*, iv. 148, 149.

support the belief in this restoration of Manu's ideal. The next type of civilisation (including the sixth and seventh sub-races of the present Root-Race, at their best, before their decay, and the earlier sub-races of the sixth Root-Race which will coincide in time with the former), will show a fuller and richer content of mental and physical wealth, possessed in the spirit of true communism, till the whole physical and psychical constitution of the race changes in some hundreds of thousands of years.[1] Then the present pages of Manu will become inapplicable, except as to the basic Theory of Life, and a new Manu will write new pages according to the needs of that distant time.

Conclusion

Within this well-proportioned and well-balanced scheme of our present Manu, Avaṭāras and Teachers, great and small, have arisen in the latter ages, who have laid greater stress on some one aspect of the Ḍharma than on the other factors of a just life. This has been largely due to the same reason as ordains that in any master-piece of Art all qualities may not equally be shown. No sculptor, however deft, can carve into one figure strength in action, grace, and the perfection

[1] A little over four hundred thousand from now according to the *Bhavishya Purāṇa*, when the Kali Yuga of the fifth Root-Race will end and the Saṭya of the Sixth be in full swing.

of repose. No musician, however great his genius, can express simultaneously pathos, joyousness, and heroic prowess. No painter, however endowed, can limn on one canvas the glory of the raintime sunset, the terror of the tempest, and the serenity of the snow-clad peak. No one individual and no one race can show forth all the virtues in perfection, synchronously. Each develops and manifests pre-eminently but one of the infinite glories of the Self. Succession belongs to time; simultaneity is only in Eternity. And so human perfection must be accomplished by the evolution of various qualities in various Races and sub-races, and cannot be found in one alone.

Also, as said before, when any one aspect of human nature runs to excess and so breeds evil in any Race or sub-race, an opposite quality has to be exaggerated by the Guardians of Humanity to readjust and restore the disturbed balance by reaction.

Hence the doctrines of karma and rebirth—explanatory of the past, consolatory in the present, mandatory for the future—when distorted into apathy and fatalism in India, dropped out of Christianity and Islām, and even the principle, as enunciated by them, of individual salvation by submission to the Divine Will, became a means to 'individualism' and an instrument of aggressive conversion, in order that effort and egoism might

be stimulated. Now that these are excessive, they are being restored, in order to calm down the nerve-destroying fever of speed-lust, which seeks to exhaust the experiences of a whole cycle within a single life, regarded as the only available life, and invents moving platforms and piers to serve rushing trains and steamers that will not stop, and cuts down sentences to words and words to letters, to save men's valuable 'time which is money' for—they know not what.

In the separate sub-races of the fifth Root-Race the dominating feature has been the growth of the separative egoistic intelligence, with its natural accompaniment of competition, bringing it within measurable distance of Race-suicide, despite the warnings of its Manu. Now, satiated with this in its fifth sub-race, it is turning towards conscious co-operation. As the principle underlying competition is the self-asserting, detail-seeking, concrete-minded, extreme-pointed and divisive intelligence —M a n a s; so that underlying co-operation is the altruistic, generalisation-seeking, abstract-minded, mean-pointed, reconciliation-making reason—B u ḍ ḍ h i. The lower body and mind grow by self-assertion, the higher by self-surrender. The body of the adversary is conquered by strength, his soul by humility.

To impress these new characteristics on the j ī v a s who are to form the first nuclei of

the new sub-race and Race, the later Teachers have laid chief stress on love and self-surrender. The Buḍḍha, with all His emphasis on Right Knowledge, became known as the Lord of Compassion by His life, and the very exaggeration of His teaching of non-individuality, in reason, works for the feeling of self-surrender and non-individualism in ethics and practice. The Christ, with His teaching of utter submission to the Divine Will, and by the devotion evoked by His life, led men in the same direction—to make their submission to The Good so much the more noble for the greater growth and strength of evil egoism developed and transcended. The prophet Muhammaḍ took Islām—'Submission to God'—as the best description of His religion.

Just before the beginning of the Kali-Yuga, the black age of iron egoism, the Lord appeared as Kṛṣhṇa to bind the hearts of men to Himself in many bonds, and so, even while ushering in the inevitable age of strife and discord, to do this under the best possible conditions and the strongest safeguards for His beloved children. Nāraḍa said to Yuḍhiṣhthira:

> Many are the jīvas that have gone to His Abode of Peace, because they bound their minds to Him with bonds of even lust and hate and fear, as others did with those of love and uttermost devotion. The dairy-maids did so by

love of His all-compelling, maddening, soul-intoxicating physical beauty. Kamsa did so by the stress of fear. The mighty Titan-kings and Shishupāla and Ḍanṭavakṭra gained their ends by rage and wrath and hate. The Vṛṣhṇis by the bonds of blood-relationship. You, the thrice-happy sons of Pāṇdu, by sweet friendship and affection. We, the Ṛṣhis, by conditionless submission and devotion. Tie your minds to Him, ye sons of Manu! tie your minds to Him, in any way you can, but tie your minds unto the Diamond-Soul. The wise call Kṛshṇa, the 'Attracter,' because by this name He draws the souls of all unto Himself.[1]

Only by so fixing the soul on an Ideal, by inner and outer reiteration (j a p a) in thought, word and deed, of that Ideal, may the centre of that higher individuality be developed and strengthened which is the vehicle of what is known as Personal Immortality. What Kṛṣhṇa is in His deepest essence, Prahrāḍa explains to his child-companions and to us :

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[1] कामात् द्वेषात् भयात् स्नेहात् यथा भक्त्येश्वरे मनः ।
आविश्य तदघं हित्वा बहवस्तद्गतिं गताः ॥
गोप्यः कामात् भयात् कंसो द्वेषात् चैद्यादयो नृपाः ।
सम्बन्धाद्वृष्णयः स्नेहात् यूयं भक्त्या वयं विभो ॥
तस्मात् केनाप्युपायेन मनः कृष्णे निवेशयेत् ।
(कृष्णमाहुर्बुधा एवं सर्वेषां चित्तकर्षणात् ॥)

Vishṇu Bhāgavaṭa, VII. i. 29-31.

> He is the One, the Highest, the Sovereign Lord of all the powers and forces. He is the Unperishing. He is the Inner Self of all. And He is also all that manifests. It takes no labor at all to propitiate Him and gain His favor. For He is verily the Self of all beings, and is everywhere, indefeasibly self-proven, the One Beloved of all souls, ever most near and dear. Therefore let us all cast off this Āsura-mood of pride and selfishness, and cultivate love and sympathy for all beings—for thus alone can we please Him who is the Overlord of all the senses and of all sentient beings.[1]

The holy word of the Veḍa says the same :

> Worship ye the Universal Self as the One and Only Beloved...For the sake of the Self alone is all else dear.[2]

The many subsequent minor avaṭāras, saints, prophets and teachers, of East and West alike have repeated the same. And all this teaching, from

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[1] एक एव परो ह्यात्मा भगवानीश्वरोऽव्ययः ।
प्रत्यगात्मस्वरूपेण दृश्यरूपेण च स्वयम् ॥
न ह्यच्युतं प्रीणयतो बह्वायासोऽसुरात्मजाः ।
आत्मत्वात् सर्वभूतानां सिद्धत्वादिह सर्वतः ॥
तस्मात् सर्वेषु भूतेषु दयां कुरुत सौहृदम् ।
आसुरं भावमुन्मुच्य यथा तुष्यत्यधोक्षजः ॥

Ibid, VII. vi. 21-24.

[2] आत्मानमेव प्रियमुपासीत . . . आत्मनस्तु कामाय सर्वं वै प्रियं भवति।

Bṛhaḍāraṇyaka Upaniṣhaṭ, I. iv. 8, and II. iv. 5.

Kṛshṇa onwards, may be regarded from the standpoint of our particular evolution—apart from its eternal and intrinsic value—as converging on the intention to lead the combative fifth Race through its own sixth sub-race to the new epoch when love and wisdom shall reign on earth in place of hate and cunning.

H. P. Blavatsky says:

> The Americans...are, in short, the germs of the sixth sub-race, and in some few hundred years more, will become decidedly the pioneers of that race which must succeed to the present European fifth sub-race, in all its new characteristics. After this, in about 25,000 years, they will launch into preparations for the seventh sub-race, until in consequence of cataclysms... the sixth Root-Race will have appeared on the stage of our Round. . . . It will silently come into existence; so silently, indeed, that for long millenniums shall its pioneers—the peculiar children who will grow into peculiar men and women—be regarded as anomalous *lusus naturæ* . . . . Then, as they increase, and their numbers become with every age greater, one day they will awake to find themselves in the majority . . . This process of preparation for the sixth great Race must last throughout the whole sixth and seventh sub-races. . . . . The cycles of matter will be succeeded by cycles of spirituality and a fully developed mind. On the

law of parallel history and races, the majority of the future mankind will be composed of glorious adepts. . . . . Thus will mankind, race after race, perform its appointed cycle-pilgrimage.[1]

This sixth Root-Race will be the Race which will most manifest Buḍḍhi, the sixth principle, in this kalpa, and it will apparently be double-sexed again like the second Root-Race, as is in accordance with the characteristic of Buḍḍhi, which is two-sided, and ever reconciles and combines into one the two halves of each whole truth. Therefore, the details of the daily life and laws and manners and customs of that glorious Race, when fully evolved and living on its own continent, must be very different from those of the present time, although the ensouling selves will be largely the same as those of to-day. But whatever the surface-differences may be, the basic Theory of Life and the vital swing of Pursuit and Return will still hold sway, and Self-realisation must ever be the one sole motive of infinitely manifested life.

Great Avaṭāras have come in the past and will come again in the future, whose grand figures loom and names of might echo through the haze of the ages. They have come and will come to close great epochs and to open

[1] *The Secret Doctrine*, ii. pp.444-446. (Old Ed.)

greater ones, to call to birth new civilisations out of the ashes of the older forms of that self-same Phœnix, the Human Race. Smaller Messiahs, Messengers, Prophets and saintly Teachers have performed and will perform similar functions with regard to smaller cycles and sub-cycles and phases of civilisation. But the innermost Truth, the one burden of the teaching of all, the purpose of the civilisation founded or modified by each, indeed the purpose of all the Races, Rounds, Chains and Systems of all times and all spaces, providing ever richer and richer foil and back-ground of more and more perfect organs of sensation and action, and more and more complex channels of ever more varied experiences of endless shades and grades of matter —the one purpose of all this ever has been and evermore shall be, by ever deeper *Yoga*, to behold ever more fully the Infinite Glory of the Eternal Self.

सर्वेषामपि चैतेषामात्मज्ञानं परं स्मृतम् ।
तद्ध्यग्र्यं सर्वविद्यानां प्राप्यते ह्यमृतं ततः ॥
इज्याचारदमाहिंसादानस्वाध्यायकर्मणाम् ।
अयं तु परमो धर्मो यद् योगेनात्मदर्शनम् ॥

Manu, xiii. 85; *Yājñavalkya*, i. 8.

ॐ

शुभमस्तु सर्वजगताम्
सर्वो भद्राणि पश्यतु
लोकाःसमस्ताः सुखिनो भवन्तु

ॐ

PEACE TO ALL BEINGS

APPENDIX

In the course of the studies embodied in these discourses, we have seen that the one secret:

(i.) Of successful education—is pre-determination of vocation, with training in manners, morals, clean habits of body and mind, and in prayers and high aspirations (and not extremes of uniformity on the one hand and endless options and specialisations on the other, both with exclusion of morals and its *only basis*, essential religion).

(ii.) Of happy domesticity—well-advised marriage between persons of parity of mental and physical temperaments, and possessed of sense-control, soul-fidelity, and a constant sense of the higher purpose of marriage, *viz.*, happy progeny (and not divorces, temporary marriages, civil contracts, re-marriages, widow-and-widower marriages, etc.).

(iii.) Of effective economics—regulation of population by self-restraint (and not immoral ways), and the division of the social labor by regulation (and not haphazard competition).

(iv.) Of health and sanitation—avoidance of overcrowding and clean living, with clean food, clean air, clean surroundings (and not drugging and inoculation and disinfectants).

(v.) Of genuine government—government by the trusted, disinterested, patriarchal, holy-living, wise (and neither despotism nor representation of hordes of warring opinions by the interested).

(vi.) Of all success in every department of life, individual, national, racial—the spread of Aḍhyāṭma-Viḍyā, the principles of the Science of the Self, and the *consequent* growth of the right spirit.

It is obvious that to restore the old scheme in its entirety is impossible, even perhaps in hundreds of years; and then too, by a law of nature, the future cannot be an exact copy of the past. The spirit of the old scheme will be restored, the forms will be richer and more elastic.

How then to work, *ad interim*; what are the first steps to take in the present and the immediate future, from the *practical* standpoint?

A few suggestions are submitted herewith, for general use, but with special reference to Indian conditions—to be approved or laughed at, rejected or accepted, utilised or thrown aside in part or *in toto*, altered, amended, improved, replaced by others, as may seem fit to the reader and the worker.

(1) The first and the most important thing to do, as the preparation for and the foundation of all else, is to spread 'Right Knowledge,' to 'educate public opinion' as the modern phrase is. Private persons and public persons, individuals and governments, should 'recognise' Theosophy, and should spread the knowledge of its main principles and broad outlines by means of catechisms, pamphlets, text-books, hand-books, magazine and newspaper articles and lectures and discourses, amongst students and the general public. Thus only shall human beings of all faiths, all schools of thought, all sciences, all other departments of learning and of working, gradually abate their differences and enhance their points of agreement, to the common good of all, and the growth of the *spirit* of conscious co-operation everywhere.

(2) All Teachers should be specially trained for their work, by a comparatively long course of studies and travels; should be householders (or 'retired'), of patriarchal heart and beyond middle age. They should be remunerated largely with marks of honor and not have high or progressive salaries in cash; but should have all needed food, clothes, housing, and other necessary help and comforts provided for them and their families by the managing authorities of educational institutions, in such a way that the teachers may have a minimum of worry over administrative family details.

(The methods and rules of missionary bodies working through Schools and Colleges in India, and of such institutions as the Fergusson College of Poona or the Central Hinḍū College of Benares, are more or less imperfect examples.)

(3) Elders, over fifty years of age, retired from the competitions of livelihood, experienced in human character in all its varieties, and of special learning in psycho-physics, anthropology, and all such 'sciences' as concern themselves with the ascertainment of men's temperaments and peculiarities and abilities and disabilities, should be attached to all educational institutions or groups of such. They should *advise*—not compel—parents and teachers with regard to the possibilities and the natural vocations of each child and youth and the appropriate courses of study for him. Their remuneration should be like that of the Teachers.

(4) The School-course should include, for all children, instruction and training in habits of physical cleanliness; exercises in breathing and of other kinds, especially those without apparatus; systematic military drills and evolutions and fencing with sticks and shooting with bows and arrows (just to strengthen the arms and shoulders and give a habit of accuracy in aiming, *at small cost*); lessons in the cooking of food; training in manners, morals and prayers; the usual three 'Rs', geography, the elements of some

one physical science, and some one physical art, according to special proclivities, the outlines of the History of the Human Race, (as given in the Purāṇas and *The Secret Doctrine*) with its *fairy tales*, to be elucidated later in the college-days of specialisation for vocations. Instruction, especially in the school-department, should be largely oral and mnemonic, and elaobrate appliances and expensive buildings and apparatus should be dispensed with as much as possible. The hours of study should be morning and evening.

(5) The State should issue manuals, for the use of officials and non-officials alike, giving them appropriate *ethical* teaching as to the *spirit* in which each member of the community and the public service should do his work; and also laying down detailed codes of manners and etiquette to be observed towards superiors, equals and inferiors, by the people in different departments and walks of life, from student to retired ascetic, from manual worker and laborer to Sovereign. These manuals should carefully point out the far-reaching consequences of the *spirit*, the *feeling*, the *mood of mind*, with which the work is done—the evil consequences of arrogance and distrust and fear and hate and malice, the good ones of benevolence, trust, friendliness, regard and respect; and should point out the uses of the observances of etiquette in promoting good feeling

and the right and appropriate mood of mind. The State should also arrange to make sure that the persons concerned *know* the contents of these manuals. Following on knowledge will generally come conscience.

(6) As for help in the choice of appropriate education, so for help in the following out and settling of marriage-choices, the State should appoint Elders, who should *advise* only, and when consulted. Such Elders should possess knowledge of psycho-physics, pathology, astrology, etc., and the loving wisdom of the true priest in a special degree.

Manuals giving useful and necessary information on the sex-life and the conditions of healthy, handsome, happy progeny, as acertained by the best available science of the day, checked by the teachings contained on this all-important subject in the Scriptures of all the nations, should be provided by Governments to all married pairs, as the Sovereign's patriarchal and most valuable marriage-gift to them. These books should contain warnings against sex-mistakes and conjugal excesses and against excessive progenition, pointing out the evil consequences.

(7) Similiar manuals on sanitation should be provided by Governments to all householders. These should contain plans for model dwelling-houses and gardens, so that intending builders may endeavor to follow them if they please.

Municipal and other local authorities should as far as possible insist that new houses, large or small, shall be built so as to stand clear, each in its own grounds, and that proportionate areas of open common and of scrub and wooded jungle shall be attached to every habited site.

(8) Bureaus of information should be established by the State, presided over by Elders (of the type mentioned), possessing special knowledge of economical affairs, which should give advice and information to all people desiring them with a view to newly taking up a vocation, regarding the business-openings most suitable and available for each.

(9) The excessive multiplication of books and papers should be discouraged (not compulsorily prohibited) by Governments. They should issue special authorisations to Elders (of the type mentioned, and remunerated with honor and the means of subsistence by the Government, and not allowed to make monetary profits out of their books, etc., for the publication of books and periodicals and the delivery of oral lectures and discourses, dealing with the various departments of life, knowledge and action. But others should not be prohibited, unless they publish things positively hurtful to the mental and physical health of the community. The State should however make it generally known that it officially considers only the publications

of the authorised Elders to be beneficial for its people; and should also issue lists of books that they consider healthy and instructive, but without proscribing any others that are not positively deleterious.

(10) Governments should also encourage, and as far as possible help out of public funds, such traditional forms of amusement and recreation, —pageants, passion-plays, scriptural and historical dramas, songs, *recitations from noble books,* observances of holy days —as tend to exercise a healthy and elevating influence upon the mind of the less educated masses and keep them from pastimes, addictions and occupations, that are wasteful of body and soul, such as intoxicating drugs, litigation, gambling, and domestic quarrels.

(11) Judicial and executive authorities should be instructed to encourage and help in amicable settlements and arbitrations as far as possible, in such fashion that substantial justice may be secured, in all matters where such compounding and settling is at all permissible.

(12) Private owners of wealth should be encouraged, by edicts in the name of the Sovereign, to throw open their permanent possessions, like palaces, parks, gardens, art-collections, to the visits of the poorer population of the neighborhood, on fixed days in the week, or other holidays, and to provide for them little dinners,

and other such social amenities, from time to time, especially on the occasions of rejoicings in the family—briefly, to establish 'family-relations' with them, retaining for themselves the righteous pride and privilege of 'the benefactor and the patriarch' and gradually throwing off the false and evil pride and privilege of 'the rich man'. Such wealthy persons should also be encouraged to maintain permanent guest-rooms. And wealth without education, or good character, or public charity and good work, should be discountenanced and placed low in or altogether excluded from 'warrants of precedence' for official and social functions, and otherwise publicly censured by the Government.

(13) Officials should be paid principally with marks of honor, and with cash only to the extent of necessary comforts. The senior offices should especially be manned by Elders of the type mentioned. All possible steps should be taken, in short, by the State to discourage the greed for mere money and luxuries and sense of power.

(14) The chief legislatures of the nations should consist, besides the Sovereign and the highest officials, largely of disinterested and benevolent patriarchs and matriarchs of advanced age, beyond fifty at least, whose only interest is the welfare of the whole nation which is as their progeny to them, who have themselves retired

from all competitive business and represent no special interest and constituency, whose experience is the widest in the land, whose wisdom, character and expert knowledge the most trusted and reverenced. As far as possible, they should be elected by an electorate composed of the middle-aged fathers and mothers of families fulfilling educational conditions, and out of lists of nominations published by members of the electorate and the government, *without any* canvassing or rivalry of candidature or any effort whatsoever on the part of those to be elected. Their only remuneration should be special marks of honor.

This Work is

Inscribed

to

A. B.

My Mother,

—physical in past lives,

superphysical in this—

by whose wish

it was

composed.

If I were lost in the darkest night,
I know whose face would bring me light,
Mother mine, O mother mine.

If I were faltering and weak of sight,
I know whose hands would guide me right,
Mother mine, O mother mine.

If I were sunk in the sorest sin,
I know whose sighs would cleansing win,
Mother mine, O mother mine.

If I were black with the burn of blight,
I know whose tears would wash me white,
Mother mine, O mother mine.

If I were dying in body and soul,
I know whose prayers would make me whole,
Mother mine, O mother mine.

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